Vol 25, No. 3. MARCH, 1896.

SOUTHERN WORKMAN AND HAMPTON SCHOOL RECORD

"Machinery, materialized brain, has come South to stay and spread. The Negro must be educated to use it, or get behind: he makes an excellent trade man."

From General S. C. Armstrong's last Report, 1893.

Hampton Normal & Agricultural Institute,

HAMPTON, VIRGINIA.

Rev. H. B. Frissell, Principal,

Geo. Foster Peabody, Treasurer, New York.

F. Chichester, Asst. Treasurer, Box 10, Hampton, Va.

The Institution is supported mainly by voluntary contributions. Annual scholarships of seventy dollars to provide free tuition are solicited.

Donations of any amount are most acceptable, and are invited from all who are interested in the Negro and Indian races.

The great need of the Institution is an Endowment of over a million of dollars.

Contributions may be sent to H. B. Frissell, Principal, or F. Chichester, Asst. Treasurer, Box 10, Hampton, Va.

Form of Bequest.

I give and devise to the Trustees of the Hampton Normal and Agricultural Institute at Hampton, Va., the sum of.....dollars, payable, etc.

SOUTHERN WORKMAN.

A SIXTEEN PAGE MONTHLY.

Printed on the Normal School Steam Press by Negro and Indian students trained in the office.

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— EDITORIAL STAFF —

H. B. Frissell,
Helen W. Ludlow,
Alice M. Bacon,
Cora M. Folsom. (*Indian Dep't.*)

The Southern Workman and Hampton School Record, reports work for and progress of the Black and Red races of our country.

Each number contains letters from some of this School's 824 graduates, who have, since 1868, taught 129,475 children in over twelve states in the South and West.

With these direct reports from the heart of Negro and Indian populations are pictures of Reservation, Cabin, and Plantation life, and Local Sketches; a running account of what is going on in the Hampton School with its thousand souls in all departments, in which twenty branches of industry are taught, press clippings showing the trend of public sentiment on both race questions; original thoughts of the nation's young wards as they emerge from ignorance into light and larger views; and editorial comment.

The paper gives to its Northern readers an account of their charitable "investments"; to Southern and Western ones, a view of Hampton's work for solution of the race problems which most nearly affect them.

Subscriptions are asked for from the friends of the races for which the School is at work.

They may be sent to H. B. Frissell, Editor.

The School also publishes two small monthly sheets; the Beacon-Journal, edited by resident graduates, 50 cents per year, and

"Talks and Thoughts,"

Edited and printed by the Indian pupils, 25 cents per year.

Subscriptions may be sent to "The Editor" of each paper.

THE SOUTHERN WORKMAN
AND
HAMPTON SCHOOL RECORD.

Vol. xxv. Hampton, Virginia, March, 1896. No. 3.

CONTENTS.

WE print in another column the circular that has been sent out to our graduates within the past month, setting forth a plan for co-operative sociological study as a preparation for our annual Graduates' Conference. We have heard already from two or three sections where there are a number of our graduates near together, of a start in the work, and we are hoping that our Conference will have more than its usual value this year because of the expected reports on the topics outlined in the circular sent out. The "Negro Problem" seems to be resolving itself more and more into a dispute over certain sociological conditions, and new light on it can only be obtained by a study of the entire field over which the Negroes are at present scattered. Hampton graduates and others who are at work with the problem at first hand, can do much toward furnishing the data at present so sadly needed as a basis for reasoning. We ask for contributions along the suggested lines of research from any and all who are interested and in contact with the colored people in their daily life.

THE PRINCIPAL, accompanied by Mr. Gleason, the quartette, Miss Sallie Davis and Miss Lizzie Rainey, graduates of the School, and Ben Brave one of Hampton's Indian workers in Dakota, are making a campaign through the West. The first meetings were held in Washington, D. C., on Sunday, Feb 8th, Dr. Teunis Hamlin presided at the one held in his church, and General Miles gave an interesting account of his dealings with Indians and Negroes. He expressed a firm belief in the value of industrial education for both races. As a result of the meeting, an Armstrong Association was started in Washington, of which Judge Knott was chosen president, Mr. H.E. Pellew, Mrs. Elizabeth C. Hobson, Mrs. Archibald Hopkins, Miss Alice Lee and others were made vice-presidents, and Col. Hopkins, secretary. In spite of unfavorable weather, the meetings at Wilkesbarre, Scranton, Binghamton, Norwich and Utica were well attended. The second Sabbath was spent in Syracuse, N. Y; the morning services being held in the May Memorial church and the evening meeting in the Episcopal cathedral. The third Sabbath found the company in Buffalo, where three Presbyterian churches opened their doors to it. The Hampton company has never been more enthusiastically received than on this trip. Robert White's story of his struggles for an education and of the putting up of the Gloucester school building, Lizzie Rainey's description of life on an Alabama plantation, Sallie Davis's narrative of the first trip of the Hampton singers with General Armstrong and of her work as a teacher in Virginia, and Brave's graphic account of his farewell to Hampton and his struggles in a camp school in the Sioux country, command the closest attention and the deepest interest from the audiences.

THE new benevolent enterprise instituted by the Trustees of the "John F. Slater Fund for the Education of the Freedmen," to benefit the Negro women of the South, has taken definite shape since the return and report of their committee of ladies—Mrs. Archibald Hopkins and Mrs. Elizabeth C. Hobson, of Washington, D. C.—of whose commission and tour to investigate the conditions and needs we informed our readers several months ago. It is decided that the character of the work shall be to supply, at various centres in every Southern state, thorough courses of mechanical and industrial education for colored girls and women, of fourteen years and upward, with such moral training and personal suggestion and help in home improvement as can be given by teachers of first-class ability and character. The constitution of the Fund permits appropriations only for instruction, not for "plant," which must be supplied by the people. It is hoped by the Trustees that the work will commend itself to the Southern people of both races and prove an object lesson—like Mrs. Quincy Shaw's schools in Boston—to influence the public schools to take up this or similar work.

The work begins this year with Virginia and Alabama, under superintendence of a supervisor for each state, which has been carefully districted with reference to the Negro population, and laid off in triangu-

lar sections each of which is to have a central station with two minor ones.

The supervisor of the work in Virginia, from whom we have had the pleasure of a visit recently, is Miss Frances Courtenay Baylor, of Winchester, Va., whose name is familiar to the public, in the magazines, and on volumes of clever stories of English and American life. Her position as a Virginia lady of repute gives her of course a special advantage in interesting the white people of the state in the work. She is further fitted for it by twenty-one years' experience in white parochial mission work in the state, where she is a member of the Council of the "Girls' Friendly Society" for Virginia, and of the "Christ Church Chapter" of the "Daughters of the King" in Winchester. She is a woman of culture and sympathies broadened by several years residence abroad and by a varied and useful life. She is entering on her new work with an evident good will and tact which we are glad to see have already elicited hearty response from both races.

Norfolk has been selected for the first strong central station of the work in Virginia. Miss Baylor has addressed audiences and interviewed private individuals there, and received encouragement from all. Its ministers of all denominations, white and colored, have promised hearty support. White Southern people of Norfolk have guaranteed a house for the year to start the classes, and have it in mind to provide a more suitable building when needed, appreciating, as they say, to the utmost the value of the work to the state. The colored ministers—one of whom has a flock of nine hundred and another, one of eighteen hundred—are as intelligently appreciative in pledging their influence. Of course our Hampton graduates in Norfolk have been among the hearty welcomers of the enterprise and we are glad, at Miss Baylor's suggestion, to specialize Mrs. Laura Titus as having "done much to make it a success by her most unselfish labors to interest her people." Another, Mrs. Essie Kealing, has been taking an advanced course in our dressmaking department to fit herself to aid in the work as teacher.

The classes are to open early in March and the purpose is to so organize them that they shall run continuously throughout the year. There will be first, classes in sewing, cooking, laundry work, and general housewifery; then in dressmaking, tailoring, millinery and perhaps other branches; later, emergency and maternity lectures. Mothers' meetings will be held and classes in "applied morality." Of course the success of this, as of all work, will depend upon the personal power put into it, and we are glad to learn that Miss Baylor feels that she has secured "just the right superintendent" for the Norfolk station, in an English woman of much character and experience, and that the other teachers will be selected with care from the best training schools in the country.

We are glad also to say that City Superintendent Willis, of the town of Hampton, has cordially offered Miss Baylor the use of rooms in the colored public school house there for establishing similar work.

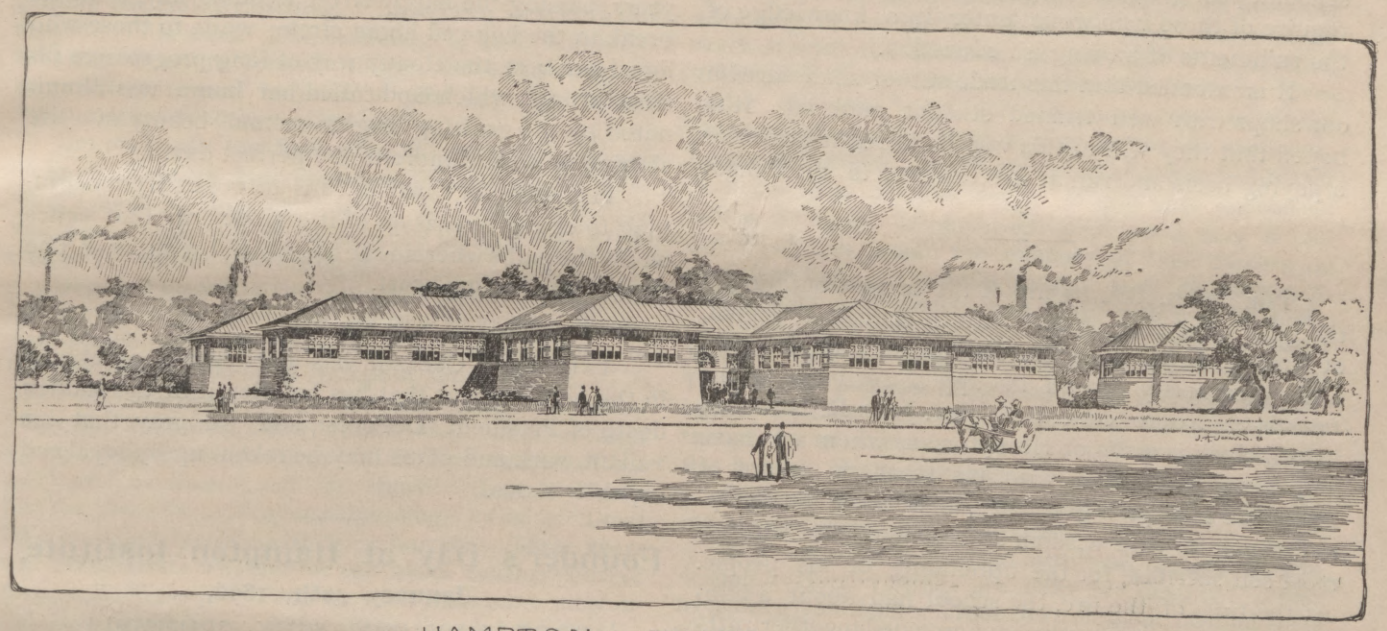
The Armstrong Association of New York city, of which Mr. Wm. Jay Schiefflin is president, has carried out its purpose which we announced last month, and placed the Atlanta exhibits of Hampton and Tuskegee in New York city, in two connecting stores under the Victoria Hotel—27th St., Fifth Avenue and Broadway—the Hampton exhibit occupying the store facing on Fifth Avenue, while Tuskegee's faces on Broadway; the Paran-Stevens estate kindly giving the Association the use of these beautiful stores free of charge. Transportation, heating, and lighting companies have been most generous in their help and the result is that the Association has been able, with comparatively little expense, to present an object lesson of what these two schools are doing for the industrial education of the young people of the Negro and Indian races.

A large meeting was held in Madison Square Garden concert hall on the evening of Friday, Feb. 21st, at which Hon. Chauncey M. Depew presided and paid a glowing tribute to General Armstrong and his work. With the aid of the stereopticon, Dr. Frissell showed the growth of the Hampton School and the results of its work. Mr. Washington told of the needs of his people and what Tuskegee is doing to meet them. Miss Neelie Bowen, a graduate of Tuskegee who has done a most excellent work at Mt. Meigs, told of the plantation life in Alabama. A double quartette from Hampton sang plantation melodies and Mr. Burleigh, a young colored man, soloist of the choir of St. George's church, New York, gave two selections. The audience was most appreciative. After the meeting, the audience repaired to the stores, where the exhibits were formally opened by Mr. Depew.

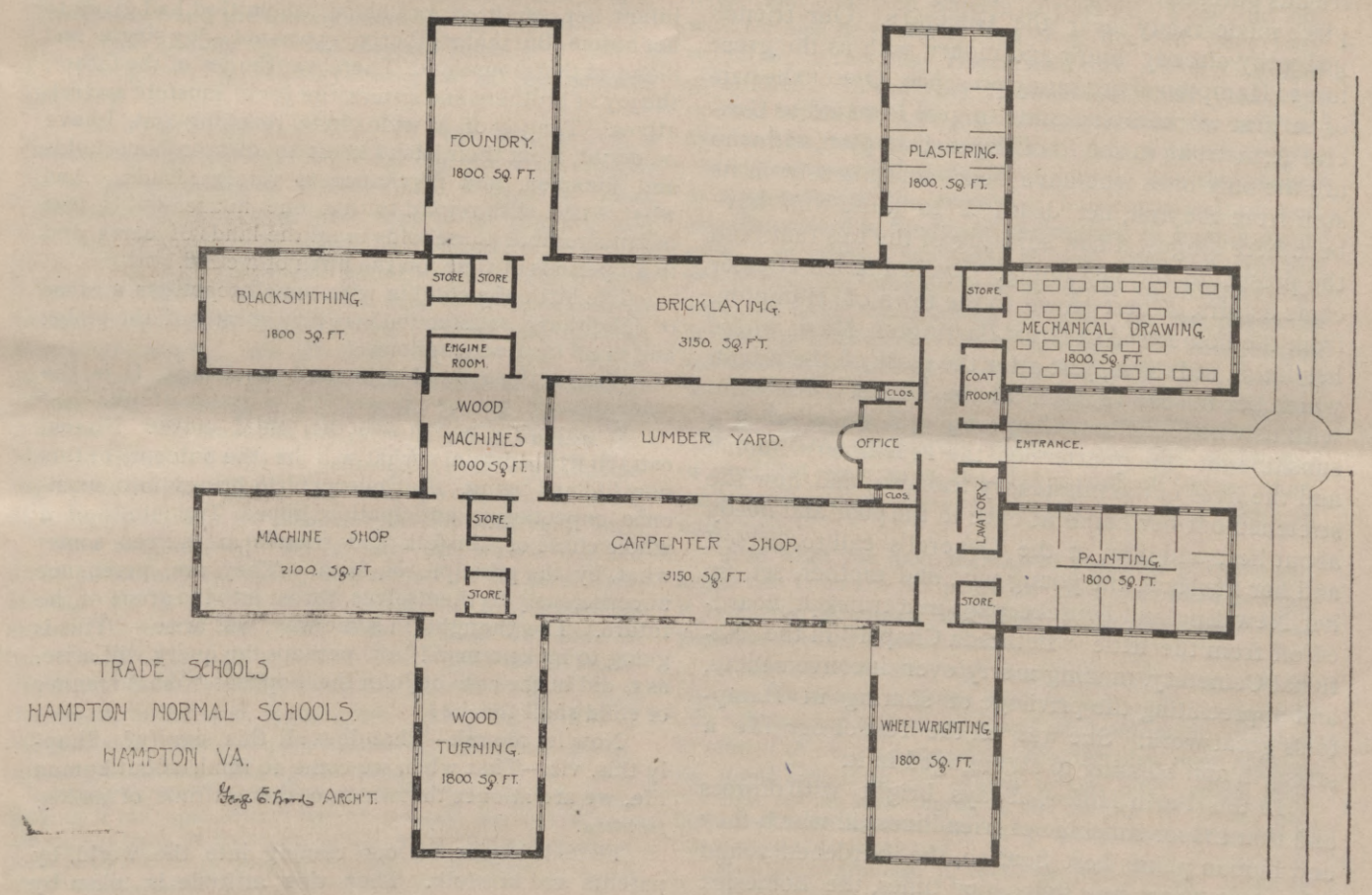
Reference has already been made in the Southern Workman to the proposed trade school at Hampton Institute. At a meeting of the Board of trustees held in New York city in January, plans for a building to cost with its equipment $40,000, were submitted and approved. Authority was given the Principal to raise the necessary funds.

The conferences of graduates held at Hampton the last three years have made clear the necessity of giving to the young colored men and women increased facilities for the learning of trades. The Slater Fund Board has for a number of years been strongly of the opinion that a school similar in some respects to the one established by Col Auchmuty in New York city should be provided for the Negro youth of the South. After careful consideration, the educational committee, of which Dr. Curry is chairman, at a recent meeting decided to recommend to their Board a yearly appropriation for a trade school at Hampton, in case money should be raised by the School for the erection of a building. Hon. Morris K. Jesup, who has been deeply interested in this plan, has promised to give $10,000 toward the proposed building: $5,000 additional has been subscribed by friends of the School in Philadelphia, and it is hoped that it will be possible to break ground early in the spring. The plan given in our present issue has been submitted to Dr. McAlister, president of Drexel Institute in Philadelphia, and to other leading educators, for their criticism.

Hampton's sixteen work shops have sent out many colored mechanics into the South, and have equipped the Tuskegee School and others with industrial teachers. But in the judgment of the trustees a



HAMPTON TRADE SCHOOLS. George E. Freed, Arch't.



larger number of young men ought to have a chance to learn trades than is possible at present, and better work should be done. It is hoped to make the trade school a post-graduate department eventually, and to require of those who would enter it a knowledge of the rudiments of an English education.

It is intended that this trade school shall furnish our shops with well trained student material. It is hoped that they will in this way be brought nearer to a paying basis and run at less expense to the School

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THE destruction by fire of the largest building—the girls' quarters—of the Kittrell Industrial School, at Kittrell, N. C., is a great disaster to a noble work, and we earnestly second its appeal for help to the friends of Negro education. Mr. John R. Hawkins, its principal, is a son of Hampton of whom we have long been proud, and with his teachers, others of whom are Hampton graduates, is working on Hampton principles with wisdom and economy and with utmost self-sacrifice, for the upbuilding of his people. At the time of the fire, the school had about a hundred boarding pupils, who have crowded together rather than leave. The teachers and boys are ready to go to work to make brick and put up a new building if the necessary funds for material can be supplied.

MRS. ALBERT HOWE.

OUR last number was issued just too soon to record the death of Mrs. Albert Howe which took place at her home on the School grounds, on Feb. 1st. The funeral service was held on the 3rd, in our Memorial Church, and the School burial ground, where many friends gathered around the flower wreathed resting-place made ready near the General's. Our friends generally already know and mourn with us the great loss to Hampton of her sunny presence. One of the pair of earliest workers who came to give loyal aid to General Armstrong in the founding of Hampton, and who are the only ones who have been continuously on its staff from the first, her death is to those who have been here longest a new severing of the ties that bind the present to the beginning. Lydia French Dresser came as Mrs. Albert Howe to the town of Hampton, from the homestead in Great Barrington, Mass., where her father still lives, just after the close of the war in which her husband fought for the Union. Some are with us who recall how the pretty girl bride brought sunshine into the quarters of the Freedman's Bureau and the lives of the missionary teachers, and how she stretched out her hands at once to the poor and needy about her; and how, at the General's call to herself and her husband, the young wife and mother set up her New England housekeeping in a transept, boarded off from the little "Bethesda Chapel" in the National Cemetery, making merry over inconveniences, and appreciating the privilege of sharing in Hampton's great work. She was all the rest of her life a strength and blessing to all engaged in it.

In the Farm House, always bright with flowers and that indoor sunshine of friendliness in which they and human plants best flourish, the burdened found relaxation, the young folks good times, the homesick cheer, the poor considerate aid: for many months it was a home indeed to a homeless Hampton worker through the close of a brave young life. It is pleasant to reflect that, for the loving wife and mother, the years, passing the happy silver wedding day, made no break in the beloved home circle; while to those who loved her best, the cloudy way of long progressive illness through which God called her home was illuminated by the growing brightness and beauty of a life shining more and more to the perfect day.

The lesson of that life runs unbroken from beginning to end of our vision of it, a golden ray that writes on all the paths wherein she has walked with us, "The road of the loving heart."

TALLADEGA COLLEGE has our earnest sympathy in the bereavement that has befallen it in the sudden death of President DeForest, and we pray that his valiant work and plans may be taken up by loyal and capable hands.

Founder's Day at Hampton Institute,

January 30th, 1896,

ADDRESS BY REV. ALEX. CRUMMELL,

Rector Emeritus of St. Luke's Church, Washington, D. C.

This is the birthday of General Armstrong; and with reverence and gratitude you are holding it, year by year, in glad commemoration. This day is suggestive of a grand and a beneficent personality, whose works, all around us here, testify to the fact that he still lives, and that that life of his will be perpetuated, not merely in stately, useful buildings, but by living active, and thankful human hearts.

It was doubtless a glad day when General Armstrong was born. We cannot tell exactly, what was the gladness of that sensitive, trembling, tearful, but rejoicing mother, when she first looked upon that little eye-closed, puling infant, her own flesh and blood, whom God had given to her bosom. But that motherly joy was not a joy single and alone, in that household. There was the joy of the father, the joy of brothers and sisters, the joy of kinsfolk and relatives. The joy of a wide circle, reaching out, I have no doubt, from their island home to distant households and kinsmen, and perchance to foreign lands. And what is true with regard to that one household, is true in innumerable households in all the lands of earth, and in all periods of time, on the birth of a child.

The birth of a child is, with some exceptions, a cause of delight and satisfaction in every quarter of the globe, and in all its divers nations.

What is the ground of joy and rejoicing? It is the principle of hope, or expectation, or assured faith.

What sort of a man will this child make? No one can tell with certainty what will be the outcome of this new life and being. But every birth brings into existence expectancy, anticipation, hope. The minds of a whole circle of kinsfolk and friends are stirred, somewhat, by the principle of faith. They are, perchance unconsciously to themselves, thrust into the arena of the future. The thought, in some way, will arise—"This is going to make a man!" or, perhaps the query will arise, as it did in the case of John the Baptist—"What manner of child shall this be?"

Now let me ask—what does all this signify?—Simply this, viz.—That when we come to think about human life, we are at once thrown into the attitude of *looking forward*.

First, it begins, on our coming into the world, by parents and kinsfolk. Then this attitude is taken by

teachers and pastors. They with anxiousness begin to look forward for us. By and by, as years and thought come to the personal being, we ourselves rise to deep convictions and begin to look forward for ourselves.

In reading, here and there, detached statements concerning General Armstrong, I have been struck by this attitude of his mind. The tendency to look forward—the disposition to forecast things; the endeavour, by some native, inward impulse, to peer into the future, was a marked tendency of his nature.

Let me pause, just here, for a moment, to dwell upon an incident, in your Founder's life; which will show what I mean by "looking forward." Not only will it show you what I mean;—it will illustrate a marked trait of his character—I mean his foresight.

Here is a sketch of the General's character by your Mr. Howe. I get it from the pages of your own WORKMAN, March 1894:—[Reminiscences given at meeting of the Armstrong League of Hampton Workers.]

"This is a beautiful spot for the school" he said—"See that knoll over there" (there was a knoll or bluff by the creek where Academic Hall now stands, with a salt marsh between it and the Mansion House) "That's just the place for an Academic building,,' he said, "Don't take too much trouble with these barracks. Three years will demonstrate whether we can make teachers out of these colored people. Then we shall want some substantial, lasting buildings. That will be the spot for the Academic Hall, and just here for a building for girls, and a general dining room. We'll call it Virginia Hall."—He gave it the very name it bears now. Then he pointed out sites for boys' cottages—all as you see it now. I sat on a log and just looked at him and laughed. I thought he was a visionary. It came to pass. Nothing was impossible to him—not a thing.

After Academic Hall was begun, we at last had no more money to pay the hands. "How much money do we owe on this building?" said the General to me. The bricks were all made. We footed up all the bills and found we owed $17,000. 'Well,' said the General 'I'm going North—If I don't get that money, you will never see me again." He went to General Howard and to Mrs. Hemenway—and the money came, as it always did."

Here is another by a Mr. Edward Jones:

[Hampton's first bricklayer and still in the School's employ.]

"Now, Mr. President, if we all have faith in God, a General Armstrong had, to go and dig out a foundation for an eighty thousand dollar house, without a dollar comparatively speaking, and depend on praying and working for the money, which he did and got it every time, this is what I call faith equal to Abraham or and body else. So if we have that kind of faith in God to believe he will help a good cause, then we may not fear about our League. We will come out all right. All of us together ought to have half as much faith as General Armstrong. If we have it and work, that is all that is necessary. We must use the three W's that I heard Mr. Monroe speak of five or six years ago when he was speaking to the Senior class. He said 'Work, watch, wait.' If we work in faith we shall not have to wait very long.

Now this, unless I very greatly err, was a marked and a constantly recurring disposition in General Armstrong. He had, in its minor tones, the prophetical instinct He could see, both *what* should be done in the future, and had the rare quality likewise, of knowing *how* to do the definite thing that should be done. And the result, under God, is the great "labor university" I called it this, once before, on this very spot, and I venture to give it this title, again, to-day.

Looking forward, then, is a great thing; and I purpose making it *the* topic of my speech to-day; because I am convinced that, in doing so, I shall contribute my small portion to the large purpose of this celebration—i. e. the commemoration of your great Founder.

I pause, just here, for a moment, to dwell, in the way of warning, on the opposite of the General's attitude; the antithesis to looking forward is backward. And from this I wish, at the start, to dissuade you. Don't look backward! It is the rarest of instances wherein one finds any advantage in ruminating upon the past. There is so much of error and blindness, of guilt and transgression, in the past, that you had better turn away from it. Even under the very best circumstances, and with the grandest inheritance, there is more or less of weakness, frailty and disaster, in the past, so that a man had better turn his face the other way. If you were the sons of nobles, or kings, or emperors; what good, save in exceptional cases, would the memory of their careers do you? You have got to build up your own characters, to shape your own careers, and make your own fortunes.

But you are not of either kingly or noble heritage. You and I are the inheritors of sorrows and disasters. The painful memories of past servitude are our inheritance! Up they come, thick and fast; the agonies and the wrongs of ancestors, torn from their native land; the horrors of the mid-passage; the long stretch of crushing and benighted slavery, 200 years and more, on the blood-stained soil of America!

What can all these yield but bitterness, melancholy and despair? Human beings are born for destiny! Their lives are given them in order to stretch out, beyond their times, to somewhat above and beyond both selfish and transitory things.

Don't then look backward. There is naught but the dead past *there*. It can give you neither health, nor strength, nor life. The past is the domain of darkness, and distress and melancholy remembrance and brooding pain!

"Let the dead past bury its dead!"

Look forward!

First of all then I exhort—look forward with definite aims, plans and purposes. You are all young, I know: but you are, none of you, too young to form a plan of life. You have read the scriptures and you see in them, how not a few of their great men fixed, early in their lives, their ends and objects of pursuit. They did not wait for age, or maturity, ere they decided what they would do, in this busy responsible life which God had given them. In the very freshness of their years, life opened before them its grand opportunities, its lofty duties, and its majestic possibilities. And with clear, open vision they took in, gladly, the glory of life, the beauty of responsibility, the weight of burdensome duty, and leaped forward to the grand summonses of human existence. And thus it has come to pass that, through the prescience, the forecasting of minds as youthful as your own, we have the glorious portraits on the pages of Scripture, of the purity, the uprightness, the straight forwardness of youthful Joseph; the simplicity and piety of Samuel; the heroic fervor of David; the unswerving loyalty of Daniel; the unstained godliness of Timothy; and others who show forth the majesty and the nobleness, of youthful election of the higher ends of living; of an early consecration of soul to the lofty purposes of human existence.

And what you have learned of youthful purpose and aspiration from the Scripture of God, you have caught, if you have pondered it rightly, from the voluminous pages of secular history.

There you can see, with your own eyes, how numerous are the names of those who, in art, and mechanism, and scholarship and science, and statesmanship planted in almost the boyish periods of life, the high resolves and the noble ambitions, by which in the later years, they reached the highest rounds of the ladder of fame; and honoured their kindred, and gave glory, as well as beneficence, to their nations!

Run down the line of these exalted names. Look at this panorama of noble characters, who began the life

of noble activities long before they reached their majority;—began it in the lofty resolves, and the majestic aims which stirred their bosoms while yet in early boyhood.

So do you, I beseech you, magnify and illustrate your boyhood and your girlhood by the objects and the purposes which you set distinctly before you as the ends of your existence.

Don't wait for manhood and womanhood; look before you!

There is, I know, a "tide in the affairs of man which taken at the flow, leads on to fortune." In the first place, don't you wait for it: and in the second, if it comes, don't let the tide take *you*. Do you take *it*. It is your instrument. Look out for it, if it comes your way, and you are sure it can be used for the good of man and the glory of God; and then use it. But don't wait in life, for any tide, or flood. Look before you! For remember that the principle of forecast is a principle of your nature. The prophetic element which we see in Isaiah and Ezekiel, is a natural quality; magnified, in these grand seers to vast proportions, by special divine inspiration. We lesser men must use the more ordinary element in the fortunes and the uses of life. And to do this we must open the eyes God has given us, and look forward

Look forward, then, to the special personal activities in which you will employ yourselves in life. Choose and and elect, at an early day, what you are going to do. Be careful and wise in your choice. Ask advice of parents and elders; but, by all means, reach forward to determinate aims, and at an early day. Don't suffer yourselves to be mere machines in life, looking for something to turn up, like a set of blind Micawbers. Look forward with settled plans; with distinct purposes; with noble and beneficent aims; with indomitable wills; with great courage: and with abiding faith in God!

Remember that life is a two-fold subsistence. The major quantity is, indeed, the Almighty Being who made and governs us. But, vast and stupendous as He is, He wills that man shall be a secondary, but responsible agent in it.

So much then, with regard to the *personal* aspects of the matter.

2. But now arises the query—Are we to live simply for ourselves? Are we to be absorbed only in our own interests? Are the forcastings of the human soul to pertain mostly to selfish personal ends?

If such were our views, what a travesty would this commemoration of General Armstrong be!

No, my friends, the previsions of human souls, are to reach out from the limitations of our personal being to larger circuits and wider circumferences than our own individualism. The healthiness and integrity of our lives is found in the principle of reproductiveness. We are lofty, noble, and superior in proportion as we can get beyond ourselves, and stretch out in living and saving regards to others. This was the greatness of your great Founder. No one eulogizes him because he took good care of himself! No one extends his memory, because he sought mere personal aggrandizement! The praise and honor of his name come from the fact, that, in self-forgetfulness, he lived for others. He is a great man in the regards of men, because, though dead in the body he still lives; by sending down, daily, the beneficence of a large and generous life, to the scores and hundreds of eager minds who gather here, for preparation for the great duties of human life.

So too, if *you* would imitate *his* prescience; if you are eager to open the eyes of your soul to noble duty and generous beneficence; you must look out beyond the limitations of your own personal being; and cultivate gracious anxieties for others.

Let me dwell, for a moment or two, upon the solicitudes which are demanded of our souls, beyond the confines of narrow personality.

"No man liveth to himself." Relations of life cluster, like infinitesimal arteries, every where around us. We reach out, every moment, unconsciously to ourselves, to kindred spirits, both visible and invisible, with telling influence and power. But the more conscious and intentional man's influence may be, the higher do we reach in dignity, and the stronger in might.

It is this solicitude for others which is the glory of motherhood; the beauty of patriotism; the excellence of brotherhood; the grace of sisterly devotion. Out of these regards come the forecast and the self-sacrifices of devoted friendship—such as of Damon and Pythias, and of Jonathan and David. Let us see then how this sentiment will act in the relations of life.

Doubtless it will lead us to look before us.

First, *for the family*; for our family regards come *first*, in the order of nature, and *primary*, in the evolutions and the outgrowth of human society. You cannot separate your regards and solicitudes from your fellow beings. As you, in your birth and growth, are a part of others who preceded you; so, likewise, you are a section of that constant flow of human life which is rushing up daily into being. We all, are "parts of one tremendous whole."

Think then of the family. Look forward for your own kin. Provide, by generous anticipations and manly zeal, for your own blood.

Remember this, especially, that the idea of family stretches out beyond the limitations of blood and kinship. Don't forget that a *race* is a family; and that solicitudes, anxieties, forethought, and noble zeal, are needed and are *due* to the race with which you are connected; and are as heavy a responsibility as that of family. Very many of you here, to-day, are, as I am, *Negroes*. I speak to such especially;—Do not suffer any advantages, in the present or the future, to lead to forgetfulness of race feeling, and race devotedness! The very abjectness of this race should be a stimulant to every one of you, to the greatest self-sacrifice, and the warmest, heartiest loyalty to, and the most generous zeal for the uplifting of this needy, rising and, I believe, most promising race.

This crystalizing the families of men into races, is manifestly the will and providence of God. It has become a part of the order of nature. By it the Almighty has always been working out special and important ends and there is nothing superfluous in His august plans. Care and interest in your race, makes you a co-worker with God for some noble, albeit unseen purpose in the future. Look forward, then, for your race!

In what I have said to you, this day, I have been anxious to impress the idea:

1st. That things, in this life, have but seldom, greatness in themselves. The greatness of most earthly things springs from their relation to something beyond themselves. All the things of time reach over to invisible and eternal things, and their value resides in something *beyond!* By the very constitution of your being, you *must* act in the present; but remember that the very fact of man's imperfection should force him to constant dissatisfaction with his present imperfect state. And this will surely give him that quality, which we all need—prescience;—the disposition to work for the future. This looking forward is a noble and uplifting attitude. It is a divine instinct. The poet tell us.

"Man's heart the Almighty to the future set,
By secret and invisible springs."

And we all should strive to rise to the measurement of our being and our duty, in this regard.

I say, therefore, do not suffer yourselves to be chained down to the visible and the transitory. Open your eyes. Look forward. Behold grand futurity! It is no imagination. It is the grand solid reality of our spiritual being, our higher, nobler nature stretched out constantly toward the eternal.

Look forward then. Do not limit your lives by the boundaries of sense. Meet all present duties, but tie the simplest of them on to the future. Do any of you say that this is an impossibility? Why that is surely blindness! Young men! young women!—Can't you *see?* You do see! You see, I know, these walls; this ceiling; these seats; these men and women around you.

But haven't you too the *other* sight? The sight which sees into the invisible? The sight which looks into the future? Can't you see truth, beauty, and spiritual excellence? Can't you look into futurity? If I thought you could not, I would stand here and pray, as the prophet of old did—"Lord open the eyes of these youth that they may see."

But I will not indulge in any such misgivings. I take it for granted, that, like your great master and benefactor you too are looking forward:—looking forward for the acquisition of learning, looking forward for the capacity for work; looking forward for the opportunities for grand beneficences; looking forward for accumulation of useful wealth; looking forward for rearing noble families; looking forward for the importation of letters and learning into darkened regions; looking forward for the preaching and the triumphs of the Gospel; looking forward for the upbuilding of your race; looking forward for the illumination of light through all the borders of darkened Africa; looking forward for a regenerated nation here, on American soil; looking forward for the reign of peace and purity in this sinful world; and then, beyond all, looking forward for that ineffable peace, and that endless light which are promised believers, in the Kingdom of grace and glory above.

LETTERS FROM HAMPTON GRADUATES.

—A Doll that goes to the Head of the Class.—How Santa Claus came to the Pine Woods.

A DOLL THAT GOES TO THE HEAD OF THE CLASS.

Southampton, County, Va.

January 7th, 1896.

Dear Miss Cleaveland,

Our Tree was a success. We had a nice Holly Tree as you suggested, and carried out the programme the same as if it were Christmas night. Everybody was delighted and the children were wild with happiness. Each wanted the doll, but I shall use it as requested by the children of the Lyndon Hall School—Justinia Smith is at the head of her class to date, and she declares she means to stay there.

It would have done you good to have seen little Georgiana Beaton, when she received her doll; she jumped and screamed and laughed; it is the first she has ever owned. The stove is wanted by all; I did not give it out Monday night, because one of the little girls, Maggie Powell, was burned badly on Sunday, and I will take it to her.

The tree was lit by tiny wax candles. All of our white neighbors came out and thought my friends had treated me grandly. This is the first tree has been here. I had a call from one of the white neighbors in behalf of a family, white; we gave the child's dress to them for the baby. They are thankful for that. There are ten children in that family.

I thank and thank you again, Miss Cleaveland, for your interest in us, and the help and comfort you send to us. None can understand how these people need and appreciate unless being among them. We will celebrate Founders Day among ourselves; I shall read and talk to the school of the General and his good work.

S.

HOW SANTA CLAUS CAME TO THE PINE WOODS.

——Va.

January 16th, 1896.

Mrs H——

Kind friend;

Almost continuously for 15 years my husband had been teaching a school some two or three miles from our home; he had over a hundred children, no maps, no charts, and indeed no helps; so he got discouraged with school work and went into the store business. He failed in that sadly and had to go again to teaching; he had lost his home school then however, but was fortunate enough to get this school some dozen miles from home. It is a fine school. A bright, eager set of children and an interested set of parents who not only rush their children in till the school house can hold no more; but come to school at night themselves.

This is my husband's second term among them and he seems to have won their confidence wonderfully. They are preparing to put an addition to their present small room which will add much to the comfort of the children and convenience of the teacher. Such a sight they presented the other day—eighty-some children crowded into that small room. I had to squeeze through them to get to the corner where the things were waiting to be given out; there was something for each child however, those who came in before Christmas got some two or three things according to their need or the value of the article given.

I wish you could have been there. I wish you could have seen those little girls when the dolls were given out. Such radiant creatures had never been seen by them I'm sure. Such beautifully dressed dolls I'm sure I never saw. The older girls took their gifts of the work-bags more mildly; they didn't know what they were or that they had anything inside, or indeed, if there was any inside till they were told. The boys thought a mistake had been made when they got two pairs of socks; they had not been used to that luxury.

There were lots of things—when every thing has been given out the school house presented quite a gay appearance—the boys with their caps and the girls with their hoods on. The children never had any Christmas presents before, so this will be a long remembered event. The barrel came too, just at a time when it could do a double good; pleased the children and encouraged their parents to go on with their work of building.

Little children here in the pine woods, who have, never seen a steam car or know anything of the wonderful things in this world, can appreciate the least thing given them. I have seen them admire and divide up the bright colored paper that came around soap; then how much more wonderful must seem the beautiful things which you and Miss Cleaveland have sent them. My husband joins me in thanking you for what you have done for us all.

Very truly yours,

M. G. L.

The Library has recently received from Miss Roberts of New York a box of books, including a complete set of Scribners' Monthly and the Century bound and accompanied by an index to the first twenty volumes. The bound volumes of the various magazines are a very important part of our library equipment and we are glad of this addition to them.

HAMPTON SCHOOL RECORD.

The Birthday of Abraham Lincoln was gratefully and reverently remembered at Hampton, with appropriate class-room exercises in the various departments of the Normal School and the Whittier.

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Washington's Birthday was observed as a holiday, as usual, from class and shop work. No special exercises were held, but the day was delightful and was happily passed by all. In the evening, as the weather was too cold for the general gathering in the large gymnasium, pleasant receptions were held in the various smaller gathering places in the different buildings.

***

The large machine drill made by the students in our Pierce Machine Shop for the Atlanta Exposition, is now with the rest of the Hampton exhibit in New York. Superintendent King has an order for a duplicate of it from the Starke Dixie Plow Works of the town of Hampton, and has the machine nearly ready for delivery. The students have also commenced work on another drill of the same pattern, to go to Baltimore.

***

Our Huntington Industrial Works have replaced a broken "conveyancer cable" with a new chain of improved pattern, and the saw mill is running on its contract on full time.

***

The Wood-working Department of the H. I. W. is busy with still brightening prospects, turning out fine cabinet work on orders for Newport News and local trade among them some nice carving for house trimmings and cabinets of very handsome quartered oak.

***

The Carpenter Shop of the Huntington Annex, has taken a contract to build a house for another graduate married couple in the neighborhood. It will be a nice two story house of seven rooms. Other contracts of the kind (and presumably of the preliminary kind) are in the air—not air-castles. This sort of work is excellent for the shop, giving steady, varied and instructive employment to many hands—and to the painters as well—and speaks well for the enterprise and prospects of the young home-makers.

***

A set of Prang's large historical chromos of the Civil War, and another of Bachmann's fine shaded relief maps of the states, which the School has possessed some time in portfolio collection, have been now neatly framed in handsome quarter oak and hung in Academic Hall and Science Building.

***

The teachers' meetings for discussion of methods and work are keeping up their character and interest. An interesting paper was recently read at one by Miss Davison the "evolution" and present condition of science work in the School; her memory running back to the days of scanty resources and stimulated ingenuity that followed the burning of Academic Hall.

***

The Missionary Society of the School is rejoicing in the success of its sale of blue prints, fancy articles, and refreshments contributed by the Kecoughtan Kamera Klub and other teachers and friends. It was held on Washington's Birthday, by a number of fine Colonial Dames under the distinguished auspices of President George and Lady Martha Washington, and netted some seventy dollars for the Society's good work among the poor and needy in our neighborhood.

***

The School has taken great pleasure in sending a Sunday's church collection, amounting, with some augmentation, to $40.00, to the relief of the Kittrell School's losses by fire.

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The following resolutions with signatures of our student, and staff will be sent to Washington from the Hampton Institute, which thus joins the great demand of the people for peace on earth.

WHEREAS it is our opinion that war as a method of deciding controversies between nations is, like duelling between individuals, a relic of savagery, and should be resorted to only in case of an absolute and crying injustice that can be set right by no other means:

THEREFORE RESOLVED, that we do desire and entreat the governments of the United States and Great Britain to establish by formal treaty some system of arbitration for concluding all differences which may arise between the two powers, and which may be of so grave a nature as to fail of settlement by the usual diplomatic agencies and methods.

***

THE voting contest among friends of the industrial schools for the Lodge and Davis company's World's Fair steam lathe, while of course most likely to send it to the technical department of one of the great universities whose undergraduates are numbered by thousands, has brought no doubt to very many institutions proffers of aid and expressions of good will which are in themselves the best of prizes. A very gratifying one of those received by Hampton is the following letter from Spelman (Baptist) Seminary for girls at Atlanta.

SPELMAN SEMINARY,
Atlanta, Ga.

Editor of SOUTHERN WORKMAN:

Having read your notice of the Lathe Contest, we of Spelman thought we would lend a hand, as we could add many names in your behalf. But investigation revealed the fact that women were not "persons," so we had to appeal to our brothers. The "Atlanta Baptist Seminary" [for young men] came to our relief nobly, so that we are able this morning to forward to the Cincinnati firm over 100 votes for you. We had hoped to at least multiply it by six, but alas, *we* are only women. Hoping these names may turn the lathe toward Hampton we are

Yours sincerely,
E. O. WERDEN, ETC.

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Our thanks are due to Mr. T. A. Vernon, of New York, for 2000 copies of Drummond's "Greatest Thing in the World" lately received for distribution among our students and graduates. Each student will be given a copy, and all graduates wishing copies for themselves or their schools or Sunday-schools should make application, stating number of copies desired, to Miss A. M. Bacon, Box 10, Hampton, Va.

INDIAN DEPARTMENT.

Indian Citizenship Day.

EIGHTH OF FEBRUARY.

Ninth Anniversary of the Signing of the Dawes Bill.

The Ninth Anniversary of the law which gives the Indians land in severalty and the consequent right of United States citizenship, was celebrated at Hampton with the usual rejoicing, on February 8th.

A good and pleasant beginning was given to the day by the singing of the morning grace at the students' breakfast by the Indian boys choir, at their own request.

The day was as usual a half holiday for the Indians, the whole Academic Department being also excused to attend the afternoon exercises held at half-past three in Whitin Chapel, Virginia Hall.

Dr. Hailmann, U. S. Supt. of Indian Schools, had accepted an invitation, but was finally, to our great regret, unable to leave Washington. In spite of the rainy day a few of our good friends from the town were present.

The stage was simply but tastefully decorated with greenhouse plants, a table of Indian manufactures, and a large map surmounted by the school monogram in evergreen and draped with the school colors and the Stars and Stripes.

Our Indian students being generally more advanced than in former years, the entertainment instead of being a spectacular one arranged for them as an object lesson, can now consist chiefly of original contributions from themselves. It was this year conducted according to the following

PROGRAMME.

Music—by the band.
PRAYER.
Introductory Remarks—
R. D. Stabler, (Omaha, Neb.) Class of '96)
A Welcome to Citizenship—
Jas. H. Hilton, (Negro) Class of '96.
What the white man has gained from the Indian—
Sam. Baskin, (Santee, Neb)
Song— "Ye say they all have passed away.')
Some Native Industries—
Jesse Lambert, (Cherokee, N.C.)
Song— "Speed away, speed away."
Lace-making at White Earth—
Inez Split Log, (Quapaw Agy, I. T.)
Song—"Annie Laurie" Male Quartette.
Logging in Wisconsin— Alfred Powless, (Oneida, Wis.)
Violin Solo— Selections from Maritana—
Henry Fielder, (Cheyenne, River, S. D.,
Song— "Old Mother Hubbard"—Male Quartette.
Indian Machinists— Sam. George, (Cattaraugus, N. Y.,
What some of our returned students are doing—
Short reports by Lucy Conger, Geo. Crouse, Nellie Peters, Jesse Hill, Andrew Elm, Lucy Jones, Wesley Crowe.
Song— "Ocean Spray" Girls' Club.
Address— Benj. Brave, (Lower Brule, S.D.)
Address— Dr. H. B. Frissell.
Song—"America" by the whole school.
Music—by the band.

The programme, neatly printed in our office where Indian compositors are trained, was adorned with a picture of the pretty little mission chapel on the plains in South Dakota, where one of Hampton's returned students, Samuel Medicine Bull, has for years been ministering to his people as catechist in the Episcopal church.

The Indian band gave us some stirring music, and our chaplain, Mr. Turner, invoked the blessing of God whose providence had led the peoples of earth through darkness up to light. Roy Stabler, our Indian Senior, not only made some very good introductory remarks, in the explanation of the significance of the day, but directed the exercises, introducing all the speakers with much dignity.

It is a graceful feature of Indian day at Hampton, for the Negro students to take some sympathetic part in the exercises. According to custom the Indian students had invited one of the colored young men to make the first address, selecting James Hilton of the Senior class, who made one of the best speeches of the kind that have been made on these occasions, welcoming the Indian to American citizenship and not only to its rights but to its duties, counselling them to forget the darkness of the past; to remember that every people on earth has risen through trial, and to prepare for and heartily enter upon the upward progress of the great nation of which they are now a part.

Then Baskin, a Santee Sioux, a member of the Middle Normal class, told, in good, clearly articulated English that did not need his polite apology, some of the things that the white man has on the other hand, gained from the Indian since the years when the early explorers were kept from starvation and enabled to get a foothold in the New World by generous gifts from their red neighbors and by learning from them to make snowshoes and canoes, and to eat corn and potatoes, and imitate their methods of hunting. "The red man knew the waters, the hills and woods—he was a man of nature. The knowledge of nature and the knowledge of books, these two elements have combined and have made what America is to-day."

Baskin's speech was appropriately followed by Mrs. Sigourney's beautiful verses sung very sweetly by a full chorus of girls and boys, under Miss Cleaveland's guidance :

Ye say they all have passed away,
That noble race and brave,
That their light canoes have vanished
From off the crested wave:
That mid the forests where they roamed
There rings no hunter's shout;
But their name is on your rivers,
Ye may not wash them out.

'T is where Ontario's billows
Like ocean surge is curled,
Where strong Niagara's thunder wakes
The echoes of the world;
Where red Missouri bringeth
Rich tribute from the West,
And Rappahannock sweetly sleeps
On green Virginia's breast.

Ye say their cone-like cabins
That clustered o'er the vale
Have disappear'd as withered leaves
Before the autumn gale:
But their mem'ry liveth on your hills,
Their baptism on your shore,
Your everlasting rivers speak
Their dialects of yore.

Jesse Lambert, of the Junior class, followed somewhat the same line of thought in recounting some of the industries which the Indian "did not get from the white man." Jesse's speech was illustrated from nature and he brought down the house as he lifted above his head an ear of Indian corn to introduce a friend with whom the Hampton students are so well acquainted. He also had a specimen of the beautiful Navajo blankets, whose weaving and dying are native arts still commanding high prices though these do not always reach the makers; specimens also of the artistic pottery still made by his own tribe, the Cherokees of North Carolina. "In making this, a small smooth stone and a button hook are all

the tools used. The clay is made into rolls, and the rolls are laid one over another, and the shaping is all done by hand. After it is shaped, it is smoothed and polished with a small stone. A favorite decoration is a snake, which is made separate and laid on after the jar is finished. A fancy design is drawn with a button hook and the jar is ready to be baked in the open fire place. The black kind is covered over so as to have it smoked on the outside. A hole is dug in the ground and filled with bran. The bran is lighted and the jar is turned over it to smoke and bake the inside. The light kind is baked without being smothered."

We were all ready to agree with Lambert's conclusion: "Seeing that Indians can do all these things skilfully with few tools, is there any reason why they cannot become skilled in other useful arts as they become more educated?"

A younger chorus of boys and girls bravely mastered their shyness, to sing us the song "Speed Away," after one of their number, one of our good, smiling faced Apache maidens, had told us the pretty custom of an Indian tribe on which it is founded—where a sorrowing mother whispers to a white dove a message for her child and then sets it loose over the little grave to fly to the spirit land.

Inez Split Log, of the Middle class, gave very well and distinctly an account of the lace-making industry introduced by Miss Sibyl Carter among the Indian women of White Earth, the story of which had been read to her but once, when she could not use her eyes for a time.

No canny Scot could show himself more ready to "lay him doune and dee" for "bonnie Annie" than were his four Indian rivals to each of whom she had "gied her promise true."

The description of Logging in Wisconsin, by Alfred Powless, of the Middle class, had the charm of eye witness, as did Lambert's of the pottery.

"I don't know how many in the audience have ever seen a logger's camp. It is composed of three log houses, two for the men and one long house where the horses are sheltered. In each camp there are two men to do the cooking. The edge of the forest looks like a great wall. In the forest the trees made it dark a little. Along the bank of the river, logs are piled up ready for floating When the men are at work it is a busy scene. There are great trees falling now and then, and you hear the peculiar song of the crosscut saws, each of which is managed by two men: then again you hear the whoop of the Indians who are victorious in a sawing match with the other Indians. The most fun is when they float the logs after the ice has gone. Some of the loggers go home, these are the teamsters and choppers; the rest stay to float a few of the logs every day until they have all been launched. Then they entirely change their work; with only a land-hook in hand, they go down the river and loosen the logs that have been caught on a sand bar, or in any way stopped on their way down. They have one team to carry the provisions, the camp tent and utensils for cooking. They are not called loggers any more, they are called river-men. In all this work the Indians are expert. When there is a jam they know which log holds the rest back; they move those and the whole pile comes tumbling down. Our people enjoy this work, just as other Indians like to herd cattle on the prairie. In logging, Indians and whites work together and, as each is paid according to his skill, the Indian often gets higher wages than his white brother. I hear since I left home that the Indians in Oneida have built a saw mill and manage it themselves."

He concluded by saying, "I have never heard of a nation being all good, whether its people are black, white, yellow or red; there is always to it a good part and a bad part; I have told you of one of the good parts of the Indian."

The violin solo, by Henry Fielder of the Junior class, was a very creditable performance. Our brave four appeared again and stuck to Old Mother Hubbard till they got their pitch, if the dog missed his bone.

Samuel George, the fourth New York Indian to bravely work his own way through the School as a trade apprentice and night student, spoke manfully for Indian mechanics." "We Indians are citizens of the United States. Now let us show it, by working for our country. The trained hand with the trained heart is the great need of our people and our country. I am glad so many are in trade shops as mechanics to-day. Now we have the chance, let us make the most of it. We know Indians can be good mechanics. We have examples right before us that have gone out from this School. Look at Charles Doxson and Chapman Skenandoah, machinists in one of the electric works of Buffalo, N. Y., and Norman Skenandore, working at his trade in one of the wood working shops of Great Barrington, Mass. Why can't we Indians with our quick eyes and skillful hands be of some service to our country as well as any other good citizens? Of course we can if we have patience and lay a good foundation. I mean to stick to my trade and be a good citizen too."

WHAT SOME OF OUR RETURNED STUDENTS ARE DOING.

Then followed brief reports of a few samples of of Hampton's many "jewels." As names were mensioned, the location of each was pointed out on the starred map behind the speaker.

Lucy Conger told us the story, well known to the readers of the SOUTHERN WORKMAN, of Annie Dawson, who came to us a little child, and is now a field matron doing true missionary work among her own people at far Fort Berthold.

Crouse spoke of Robert Higheagle, of '95, teaching at Lower Brule, whose account of the meeting of the "Returned Students' Association" was in our last month's number. The following extract was read from a recent letter from Higheagle. "Among the good lessons I learned at Hampton was the virtue of self control. I have found that a person must have control of his temper in order to be successful. I am glad that the Self Control Alliance is still going on at Hampton. Our society here, the "Returned Student's League" is very much like the "S. C. A." and is spreading on the Sioux reservation."

Nellie Peters gave some extracts from a letter from Kate Henderson, salutatorian of the class of '91, who, after teaching the Crow Indians in Montana and the Puyallups of Washington, is now happily married, with a sweet little girl named Winona and a pretty home which drew from a U. S. Supervisor of schools the exclamation, "Why, you don't live like Indians!" Her husband is a young Indian lawyer, Mr. McCaw, of North Takima, Wash.

Jesse Hill told of David Hill's (class of 95) position as disciplinarian and bandmaster in Teller Institute, Grand Junction, Col.

From Andrew Elm, we heard of Richard Powless, who was steadily employed on the Riverside Press after his graduation in '88, till trouble with his eyes obliged him to go home, where he is cultivating his land on the Oneida reservation, Wisconsin; also of George Hawes, who has been industrial teacher in the government school there ever since he left Hampton, after marrying one of Hampton's good Indian daughters. "Powless writes" said Andrew, "of a Christmas tree at the Methodist Church, where Israel Hill—another Hamptonian—conducted the exercises, and some Hampton students in the choir sang a few plantation melodies.

Lucy Jones gave us interesting news of Irene Jemison of the class of '95. She has been teaching a district school on the Cattaraugus reserve in New York state, her scholars coming largely from pagan families. Miss Snow has visited her school and says she has done very good work. In getting up a Christmas entertainment for her pupils, she taught them General Armstrong's favorite song, "They look like men of war," which they sang with much enthusiasm. Irene has now gone to be assistant teacher in the government school at Genoa, Neb. where Lizzie Young, another Hampton graduate, is employed as typewriter.

Lucy told us also of Ebenezer Kingsley, class of '94. who was presiding officer at our Indian day celebration last year. After spending a year after his graduation in our printing office to perfect his trade, he did not go back to his own tribe—the Winnebagoes—but has been teaching at the Cheyenne boarding school in Oklahoma. He has twenty girls and boys in his room, and finds them bright and interesting, though their parents are wild Indians, living in tents and often engaging in Indian dances. He enjoys teaching much and does not forget his Hampton home. He writes: "It is not every Indian school that takes such interest in its returned students. The temptation must indeed be great when one does not try to live up to the light he has received with Hampton con tinually on him with best wishes."

Julia De Cora, being not quite well, was unable to give us the little account she had prepared of some of our most enimently successful graduates: Thomas Sloan, valedictorian of '89, practising lawyer, for a time county surveyor, and now agency clerk at Winnebago, Neb., where he has a pretty home, with a fine law library, and has long been an esteemed and useful citizen; Marguerite La Flesche, of '87, now Mrs. Diddock, who has taught school, interpreted in church for the minister, and in many ways helped her people, the Omahas, for whom her sister, Dr. Susan LaFlesche—now Mrs. Picotte—solutatorian of '86, and afterwards graduate of the Woman's Medical College of Pennsylvania, did a noble work as resident physician.

Wesley Crow closed the list—but not for lack of many more names that could have been added to it had time allowed—with a word about John and Lottie Pattee, a happy pair of Hampton's children, who, marrying upon John's graduation in '91, lived for a time on his land at Cheyenne agency, South Dakota, where he had a position in the agency carpenter shop, and are now settled among Mrs. Pattee's people, the Cherokees of North Carolina, where they have a pleasant home and are doing good work in charge of the government day school.

A pretty song by the Girls' Glee Club closed the students' part of the entertainment, and then we had the pleasure of hearing the address which Benjamin Brave —whom we knew by the Indian version of his name Ohitika, while he was a Hampton student—is now making in the Hampton meetings in the North. It gave an interesting and hopeful report of the progress his people have been making in the ten years he has been working among them, and bore evidence, as does all he says and does, to his unchanging love and loyalty to Hampton and its teachings.

Dr. Frissell, saying that the young people had spoken better for themselves than any one can speak for them, added only a few words of congratulation, counsel and encouragement, and the exercises closed, as all our Indian Day exercises have done, with "My Country, 'tis of thee" sung in the Hampton Indian Day style, which is to have the first verse sung by a trio representing the three races—its fourth, fifth, and sixth lines each a solo by the Indian, white and Negro voice in succession: the second verse sung by all the Indian students, the third by all the colored students, and the fourth by all present. Thus sung, the effect is fine and inspiring.

The benediction was pronounced by Rev. Mr. Bryan, Rector of St. John's church.

REPORT OF THE SUPERINTENDENT OF INDIAN SCHOOLS.

Dr. Hailmann's report, as Superintendent of Indian Schools, is of special interest, taking up as it does many new phases of educational work. Through his Teachers' Institutes and through vigilant study of the work outside the class room, and the school house, he has not only seen for himself, but makes other to see, how very broad a subject Indian education must be. His experience and its results are therefore of special value, to every one interested in the work.

He realizes the need of suitable employment for the educated Indian and says: "Much could be done in this matter by directing and enabling agents and other proper officials to assist young educated Indians in efforts to establish themselves in homes of their own or to find employment in the villages and on the farms in the vicinity of the agency."

"In no way, however, are we justified in falling into the error of those who surrender to drawbacks and difficulties, failures and backslidings, and claim that because of these the education of the Indian is a failure. I have listened to most touching and unquestionably sincere declamations condemning the cruelty which educates an Indian child, renders him sensitive to considerations of decency and morality, gives him advanced aims and comparatively high purposes, and then returns him to a reservation, to an environment which is indifferent or hostile to these things, and which practically compels him to relapse into savagery.

"Now, in all this there is much truth. But the cruelty, it should be remembered, lies not in the education that is given the Indian youth, but in his return to uncongenial environment and in the failure to provide well-directed efficient measures, for securing improved environment for the educated youth, in the failure to protect him against the savagery of the old Indians, and in not affording him opportunities and incentives to hold fast to the aspirations and to practise the arts which his education has given him.

"No consideration of logic and common sense would justify the abandonment of educational efforts or the slightest relaxation or turning back in these, but every such consideration must impel us, while holding fast to every educational agency at our command, to direct our energy and ingenuity against the cruel environment to which so many educated Indian youth must eventually return.

There is right here a promising field of labor for patriotic philanthropists and missionaries who take special interest in the civilization and uplifting of the Indians, to interest themselves in the personal welfare of returned educated young Indian men and women; to secure for these, if possible, suitable employment in white communities."

"There has been a steady increase in the number of Indian school employes. Out of 1,391 school employees on September 15 last, 341, or nearly 25 per cent. were Indians. Among this number there were 27 teachers, [1-3 of them from Hampton] 27 assistant matrons, 48 cooks, 9 disciplinarians, 19 watchmen, 8 shoemakers, 15 bakers, 51 laundresses, 43 seamstresses, 13 carpenters, 28 industrial teachers, 4 tailors, 10 farmers, 2 nurses, 6 janitors, 7 engineers, 1 fireman, 5 clerks, 5 teamsters, 4 blacksmiths, 4 laborers, and 9 in miscellaneous positions. This number does not include 160 Indian assistants and apprentices. This is a good showing both for the In-

dians and the Department.

"In order to enable the Department to steadily increase this number, normal classes for the training of teachers have been organized at Carlisle, Hampton, Haskell, and Santa Fé. A business department has been opened at Haskell, and facilities for manual and industrial training are being strengthened and increased throughout the service.

"There is no doubt that the employment of young and comparatively inexperienced Indians in many cases challenges the exercise of patience on the part of the superintendents and matrons. Nevertheless, complaints are very rare. Those concerned seem to realize the fact that the educational responsibility of the schools toward the Indian does not end with the graduation of the latter, and that within the limits of his introduction into a corps of responsible workers is as serious a duty of the school as his industrial and literary training as a pupil."

THE INDIAN PROBLEM AND THE INDIAN.

By Anna L. Dawes

The Indian question has reached a stage of great and critical importance. The time has arrived when the future of the Indian depends not upon what can be done for him, but what he can do for himself. The next few years will decide in great measure, whether his people are to become a part of our civilization or to remain alien, and therefore fade away and disappear. And which of these two results shall occur will depend in very large measure upon the Indian. It is for him to manifest or develope such staying power as will make good the hopes and promises of his friends, and confound his enemies.

It is a somewhat trite saying at gatherings for discussion of the Indian problem, that land, law and education sum up the needs of the red man; and though not an exact statement, there is large measure of truth in the epigram. But, so far as this is true, his special needs are already met. During the last ten years these social conditions have been created for him. His land is now secured to him individually, and with it goes the right to the white man's law, whether that be sufficient or not. In the same time the quantity and quality of education offered him has increased with extraordinary rapidity, and now but little more can be done for him in the way of conditions, It may be that all these advantages, land, law and education, need something further in the way of legislation, and much more in the way of administration, but when it is considered what has been done in ten years—less than that perhaps—it is not too much to expect that the attention now being given to the matter will shortly effect all that can be done by enactment.

But this is not the end. Fortunate social conditions may be enacted most painstakingly, and yet produce a result far from promising to the well wisher of the Indian. Let the Indian Territory witness to this. There the land is held for the Indian in a perpetual trust, and there he possesses and occupies all that he can of that land. There he comes in contact with a white civilization which surrounds him, mingles with his people, is everywhere a part and parcel of his life. It is a civilization of a highly developed type, and he is often of it, equal with it in every degree In that territory, laws have long been enacted for the benefit of the Indian, and enacted moreover by the Indian himself, and they are administered by the friendly hand of the Indian. In that country also, whiskey—his never failing curse—is absolutely forbidden.

Thus the conditions—social, legal, political,—are all that he can ask; but the effect, whether upon full blood or half breed, is of such a nature that neither patriot or philanthropist can comtemplate it with any satisfaction, be he white or red. The Indian question from the standpoint of the Indian Territory is perhaps the most discouraging thing the friend of the race has to meet to-day, for there the conditions we have all thought so potent have proved strangely futile.

One thing is there demonstrated beyond question—that the future of the Indian lies with himself. Law and society may be all that he asks and may be administered by his own, and yet be far from that ideal which we hope for his race and which the patriot must require for the good of the country. More than ever before, the future of the race depends upon the strength and force of the individual men and women in it, and their personal power.

The chief object to be arrived at in the development of the Indian to-day, therefore, both by his teachers and by his own effort, is the development of his individual manhood and his self-consciousness. This is not only particularly necessary, but particularly difficult by reason of the habit of mind and life, native to the race and long cultivated—his tendency to follow a leader. The Indian will not act for himself, he hardly thinks for himself. That social consciousness which is so hard to put into the white man, bound as he is to conquer the world for himself and by himself—this social consciousness is the bane of the Indian. His thought and his deed alike are for the tribe, not for himself. He will follow with a readiness wonderful to see in his strongwilled race: he will lead with a skill and strength of wondrous power; but, follower or chief, if left alone he is altogether adrift. If his leaders be for civilization, he is keen for progress; if they be for the old ways, he settles back into barbarism with satisfaction. He will follow his chosen or appointed head at any cost to himself, at any sacrifice of his own opinion, be it original or acquired, though in fact he is hardly likely to have any original opinion. This it is which makes it so difficult to treat with him for his won interest, when his chief is of a contrary mind. This it is which makes it so difficult for the young man to hold to the new way in the face of tribal nature. It is this tendency too which, when the question of education arises, makes the whole ground of the theory that the Indian boy must never to back go his own people but must remain where the white influence will overwhelm his weak individuality. This tendency appears too in school life. On its strong side it makes the excellence of a school like Carlisle, with its magnificent following of a magnificent ruler, and its splendid school consciousness to be seen even in its foot ball team. But this is also the weakness of these great institutions, whether it be Hampton, or Genoa, or Carlisle itself. It further emphasizes the Indian's great weakness, and it requires to be supplemented with the summer outing. On the other hand, it is their tendency to cultivate individuality which makes the Mission schools in some respects the most effective of all the methods of Indian education.

Because of this weakness inherent in his character, it is evident that if the new Indian is not to be pulled back by his conservative fathers, or crowded back by his grasping neighbors, his own individuality must be strong. He must be able to stand for himself, and, in so far as he can and will do this, just so far he redeems his race. In a wonderful degree the future for this people depends upon how well they can take advantage of conditions already theirs, how firmly they can take a new place in the world. It is a difficult duty, doubly difficult for the Indian, but it is a necessity if he is to endure. For the Indian as a race has passed away, it is the Indian as the individual before whom the future opens.

It is this fact, that upon the strength of the individual the future of the Indian depends, which makes the inspiration of every young man among them to-day. In a much larger measure than oppears at first sight;—in a

much larger measure than is often given to the individual, each Indian can work for the race by building up within himself strength of character, force of purpose, the habit of independence. True of us all though it be, it is specially and peculiarly true to-day that the Indian has a greater opportunity than is often given to man, in and of himself, to help his followers by the power of his own personality.

Let the teachers of the Indian read clearly the signs of this time; let the Indian himself rejoice and be glad at his opportunity, and work with a new zeal for himself and his race.

VISITING LEGISLATORS.

Early last month, Hon. Jas. M. Stubbs, Chairman of the State Legislative Committee on Public Institutions and Education, conveyed to the Principal of Hampton Institute a courteous proposition to send a sub-committee to visit the School and report upon it to the Assembly of Virginia, kindly adding. "I have visited your school several times as a committee-man from the Legislature and I would like to come again." On Monday, February 17, the School had the pleasure of receiving the visit; only regretting, and greatly, that it came two days before it was possible for Dr. Frissell to get back from the North to greet our honorable guests, and that the ice in the York river deprived us after all of Senator Stubbs' always welcome presence.

Lieut. Governor Kent accompanied the members of the committee who visited Hampton, who were Hon's Jos. W. Southall, E. L. Baptist, H. G. Rice, A. Maupin, D. D. Batten, S. S. Thomas, J. W. Williams, DuVal Radford, Jno. W. Fishburne, S. H. Walker, Jno. M. Tabb and S. R. Sayres.

Reaching the School shortly before noon, they were met by our Chaplain, Mr. Turner, and some of our other officers, Mr. Howe, Mr. Chichester, Mr. Briggs and Mr. Wilson, and escorted through a number of the buildings and to see the students assemble at dinner Mrs. Frissell, assisted by a few other ladies, then received the party for dinner at the Mansion House. After dinner, Mr. Turner being obliged to leave for the North, Rev. Mr. Bryan of St. John's Church, Hampton, who is identified with the School's Indian work, kindly took his place and helped escort our guests on their round of careful inspection; through the school rooms, where Miss Hyde showed them our academic and technical methods and class work, though recitations are not held on Mondays, and then through the various trade shops—which run all days but Sundays—the barn etc., in all which they manifested a lively and patient interest, giving up their first intention to leave that night for Williamsburg, and staying over to make their examination more thorough and their visit more complete.

Between three and four, the school assembled in Virginia Hall, that the committee might see it all together, and hear some of the plantation songs: and that we might be favored with some good words from our honored guests.

Mr. Bryan presided on behalf of the School and spoke its sentiments in saying:

"The School feels honored and gratified by this visit from two committees of the Senate and House of Delegates of the Assembly of Virginia. We receive their visit not only with pleasure and as a mark of distinction, but with great satisfaction and considerable assurance. We desire inspection: we feel sure that the oftener the authorities of Virginia come to inspect this School the more the principles, the methods and the practical work of this Institution will be appreciated by them. We have confidence that this Committee will feel, and we have seen that they have manifested, a pride and a satisfaction in the School's work. It is with great pleasure that I introduce the chairman of the Senate Committee, who will kindly speak to the school.—Dr. Southall."

SPEECH OF DR. SOUTHALL.

"Mr. Chairman and friends, it gives me great pleasure as chairman of the Senate Committee to visit Hampton Institute. It has been a great surprise to many on the committee to see what we have seen here to-day. I have not been surprised myself, from the fact that we have in Amelia County a teacher from this School, and it gives me much pleasure to say here as I have said elsewhere that he is the finest teacher I have ever seen. He is Clement Laneave from Nottoway Co., but teaching in my county, where for four or five years, he has been a great light among his people, doing a great work. What I have seen suggests to me this idea—that this School is a city set on a hill, shedding far round it light and knowledge and benediction.

If there is any period in life for which I have more solicitude than for any other, my solicitude and my sympathy are for the period of student life. The lesson should be impressed upon all in that period of life to properly appreciate and improve its advantages. I believe that a young person, with proper preparation and appreciation and determination, can accomplish anything. It is a saying that if you want knowledge you must dig for it; all that is valuable requires labor. It costs much to run this Institution. It costs much for you to come here. It was a great cost to your parents to send you here, giving up the value of your time to them; it was at cost to your own feelings that you tore yourselves away from home. You came for a great purpose, to fit yourselves for life. Remember that: be constant to that purpose and you'll win success. Some writer has said, "In the dictionary of youth's bright vocabulary, there's no such word as fail. Hoping and believing that you will find this true, I bid you, heartily, God speed. It is now my pleasure to introduce to you the Lieutenant Governor of Virginia."

SPEECH OF LIEUT. GOVERNOR KENT.

"Mr. Chairman and friends I accepted with pleasure an invitation from this Committee of the Assembly, to accompany them on this visit; and I don't regret for a moment that I did accept it, notwithstanding the severe weather that has overtaken us.

If I were not interested in anything else we have seen to-day—in our inspection of these buildings, the class work and work shops,—I should be fully repaid for coming, by this look into the faces of six or seven hundred young people of both sexes. Nothing is so pleasant to me as the faces of the young. I am very sure that Hampton Institute is doing a good work for Virginia and for all within her influence. The state of Virginia has had at heart the cultivation and development of the *intellect* of her children from the formation of her government to now—more than anything else. She has devoted her means, her energy, and her time to this intellectual development when perhaps it would have been better to have given more attention to training for material pursuits. It seems to me that the Founder of this Institution, and those who now control it, have happily divided their attention and efforts, partly to development of purely intellectual powers and partly to the other, perhaps more important, object, to teach and train both sexes in practical knowledge and ability that can be applied at once on leaving school to the real surroundings of life. I am one of those who have always believed in the instruction of the masses, believed that the pepetui-

ty of our national institutions depends on the general intelligence of the people. When we can educate the masses of the people to rightly analyze the political questions presented to us to solve through the ballot, then we have done away with the most dangerous element in our body politic—done away with the power of the demagogue. I am one too of those who believe that intellect is not given to any particular race or any particular people. I think you find it among all people and in all races; sometimes you find it in the lowest and obscurest walks of life, sometimes among those who walk in purple and fine linen. But wherever you find it, it is a God-given gift, intended not alone for the use of its possessor, but for the good of the race he belongs to and the time in which he lives. I believe that in institutions like this where great masses are taught practical things, so that, as soon as they leave, they can turn their attention to some pursuit by which they can make an honest living, we have one of the greatest blessings that can be bestowed upon the land. The time is coming, and coming rapidly, when, from the inventive genius of our people and the progressive application of science to the work of life, there will not only be rapid increase of the population of the country, but that will not keep pace with the increase of supply for that population's demands. The struggles and competitions of the last ten years have shown the effect of over supply. The great strain that our institutions are to feel in the future will grow out of the time when the population will be so great that there will be a struggle between the different classes of citizens for employment. You who have learned to turn your attention to different practical pursuits, to teaching, or to writing, or to producing some of the hundred and one things of mechanical production, or to labor upon the land, if you are not able to get employment in one direction, you will have other resources, can turn your attention to other pursuits which can give you an honest living. I think that this practical instruction, that teaches how to labor, is the greatest thing about Hampton. I can say to you that I have been deeply interested in all I have seen here. From the bottom of my heart. I say to you God-speed, and may success crown all your efforts."

Hearty applause followed both speeches, and Mr. Bryan returned the School's cordial thanks to the speakers and the Committee they represented for their most encouraging words and presence: saying,

"It seems needless for me to say with what pleasure and pride the School has received your visit, but I would like to assure you, from my knowledge, that the object of this School is to make its students—whatever their lot and pursuit in this land may be—to make of this material, which is sometimes thought to be of the lowest, to develop it—with the help of God and in the knowledge of God—into men and women who shall be a strength to the land; that which is lowest is at the foundation of all and the foundation must be secure, to secure the whole structure. We feel sure that we can commit to you the part of providing liberal things for the carrying on of this work. We feel sure of your good wishes in it. You have bade us God-speed, and now, in your high duties for this land, *we* bid *you* God-speed."

The students did their part with a will, to entertain our honored visitors with some of the beautiful plantation melodies that link the sacredness of the past to the hopefulness of the present. Then, as they left us, to come again, we hope, individually if not collectively, the School band outside gave them another musical farewell.

Southern Sketches

BY MRS. ORRA LANGHORNE

THE MANASSAS INDUSTRIAL SCHOOLFOR COLORED YOUTH.

Several years ago, at a meeting of the National Woman Suffrage Association, in Washington City, I noticed a young colored woman who was present at every session of the convention and a very attentive listener to all that passed. She came and went alone and sat apart at the meetings. After seeing her several times, I entered into conversation with her and learned that her name was Jenny Deane and she was from the neighborhood of Manassas, a Virginian by birth and the daughter of an ex-slave. Miss Deane is tall, dark-skinned, strong-looking, and has an earnest intelligent face, which becomes very bright and animated as she speaks. As our acquaintance ripened I was much surprised to learn that my new friend was trying to obtain funds to establish an industrial school for the children of her race. Jenny Deane deserves to be considered the founder of the Manassas Industrial School for colored youth, as the plan originated with her and the successful prosecution of the scheme up to this date is mainly due to her persistent efforts for its accomplishment,

It is a most encouraging sign for the future of the Afro-Americans that the children of the ex-slaves, such people as Booker Washington and Jenny Deane, realize the great need of their race for industrial education, and are making such stringent efforts to secure it, Wendell Phillips said at the close of the civil war which had resulted in emancipating the slaves, "The great need of the South now is to educate the muscle of the white man, and the brain of the Negro."

The experience of the two races after a generation of freedom is that the development of brain and brawn is necessary for both. Jenny Deane grew up in the thinly settled district around Manassas, where public schools for colored children are miles apart, and the term of instruction very short, the teaching generally of poor quality. As she grew older, she went to Washington, where for some years she boarded with friends, and attended the excellent colored schools of the city. The young girl, a diligent student herself, was deeply impressed with the contrast offered by the educational advantages of the city and the chances of the poor little country children, and a determination grew strong within her to help her people in the Virginia wilds. There seemed little that a young girl, herself without means, almost without influence, could do to lift such a great burden as the ignorance of the Negroes around her birth-place. The high-spirited girl however bethought her of the old fable of the acorn and the oak, and resolutely began to do what she could. At first she was able to collect only a few books and papers, with occasional small sums of money, for the plan which was growing and unfolding in her mind, of a manual labor school on the battlefield of Manassas.

I soon learned that Jenny Deane's object in attending the Suffrage Association was not only interest in the question of Equal Rights for women, of which she has an intelligent and hearty appreciation, but that she cherished also the hope of meeting some kind Northern lady who would give efficient aid to her darling project. It gave me much pleasure to introduce my aspiring young compatriot, to Miss Susan B. Anthony, the noble pioneer of women's progress, and the life long friend of the Negro. Miss Deane called to see Miss Anthony at her hotel and requested permission to make a short address to the Convention in advocacy of the Manassas Industrial School. At first Miss Anthony demurred to this, as the Suffrage Association has stringent rules against the introduction of any subject not directly pertaining to woman's interest, but Jenny Deane is not easily gain-

said, and she managed to secure "Aunt Susan's" consent. The next day Miss Anthony stated at the morning session, in a few kindly words, that the rules would be suspended to permit Miss Deane, of Virginia, to make a three minute speech in regard to an industrial school for colored youth. It was a great surprise to those who had only seen Miss Deane in private and noticed her quiet, somewhat retiring manner, to hear her ringing words on the platform. There were many cultivated and eloquent speakers among the Caucasians of the Convention, but it is safe to say that not one of them said more in three minutes or spoke with greater force and effectiveness. The audience applauded vigorously. Among the many persons present favorably impressed with Jenny Deane's electric eloquence was Miss Emily Howland, of New York, who has lately given liberally of her time and strength to the two causes of women and Negroes. Investigation satisfied Miss Howland as to the merits of the enterprise and she promptly subscribed $2,000 to the school, which gave great impetus to the ball that had rolled along so slowly, and yet so steadily, kept in motion by Jenny Deane. This fund was at once invested in the land for the Institution. A hundred acres, on which stood a small but comfortable dwelling, were purchased and the foundation laid for the school building.

A board of trustees was organized, among whom were Miss Howland, Hon. Frederick Douglass, Prof Montgomery, Principal of a division of the colored schools in Washington, and an ardent friend of Jenny Deane's undertaking from the beginning. Beside these were the County Superintendent of Education, the Mayor of the town and the presiding elder of the Methodist church in the district, with other white and colored persons.

On the 2d, of Sept. 1894, "Labor Day," the school building, then nearly completed, was dedicated, and a handsome United States flag, the gift of Miss Jane Thompson, was presented to the industrial school and flung to the breeze. Frederick Douglass was the orator of the occasion and delivered a most interesting and eloquent address. This was probably the last time that Douglass, the great leader of his race in our land, spoke in public on Southern soil. A few months later he was called from earth, leaving his people the noble legacy of an honorable life—a record of wonderful achievement over tremendous obstacles.

The school opened Oct. 25th, 1894, in the kitchen of the farm house, with two teachers, Dr. E. P. Clemens of Ohio, a graduate of Oberlin, and Miss M. E. Vernon, a Virginian. The number of pupils the first day was seven, but increased in a few months to seventy, and four additional teachers were engaged. Instruction was given in the English language, arithmetic, geography, history, physiology, vocal music, carpentry, cooking, sewing, housekeeping, laundry work, and some farming. The pupils developed much interest in the various branches taught, and the desire to do something skilfully and without waste become so strong and general that many of the girls asked admission to the carpentry classes and a few boys in turn sought admission to the sewing class. Much improvement in the work undertaken was shown by both boys and girls.

In February, 1895, just when the institution seemed most prosperous, and was giving promise of great usefulness, a most untoward event occurred. This was the burning of Howland Hall, the new building which contained the school room and dormitories. The fire took place in the midst of a blizzard and the house with most of the contents was rapidly consumed. It is good proof of the resolute spirit of the managers, that the exercises were only interrupted for a single day by this misfortune. An old church in the adjacent woods was rented, and the classes went bravely on with their work.

The burned building had been fully insured, the money was promptly paid and liberal contributions were made at this time, which enabled the trustees to commence immediate preparations for a new and larger building.

The corner-stone of the new building was laid May 30th, at the time of the closing exercises of the first school term. Some very interesting addresses were made. I was especially impressed with the assertion of the Mayor of Manassas that since the opening of the school, not one of the pupils, so far chiefly day scholars, had been arrested or even charged with any of the offenses, such common cause of complaint with the small Africans in most of our towns. Miss Deane gave a report of her visit to New York, after the burning of the main building, and her effort to collect money to rebuild. She said she had met with much kindness, and succeeded in securing over $2,000 for the school. Mrs Burton Harrison, well-known in the South in her youth as the beautiful Constance Cary of Baltimore, and now enjoying a brilliant literary reputation, had been interested in Jenny Deane's scheme, and treated her most kindly.

In September last, I spent a day or two in Manassas and found the new building, a very handsome and well arranged structure, almost ready for occupation.

Dr. Clemens, who was superintending the work, on which white and colored hands, including his own son and some of last year's pupils, were busily engaged, told me the regular exercises would begin Oct. 1st. The house, with basement, contains four stories, has 6 recitation rooms, 22 sleeping rooms, a dining room 60 feet by 16 with an ample kitchen, store rooms, etc.

There is great need of funds to build a commodious carpenter's shop, already begun on the foundation of the burned building.

Mr. L. C. Bailey, a colored resident of Washington, recently elected a member of the board, has given $1,000 for this work, and the building is to be called Bailey Hall, in honor of him.

There is no school of the kind between Lynchburg and Alexandria, a distance of about 150 miles. Numerous little towns along the route of the Southern Railroad, and many districts of the adjacent county, swarm with colored children, growing up in ignorance and degradation. This is particularly noticeable of the boys in such villages as Culpeper. At any time scores of dirty, ragged Negro boys can be seen upon our streets, "shooting crap" or scrambling over each other to pick up a nickle when one of them is called to an errand.

The public school term is very short, and there is no factory work, or anything which will teach these children industrious habits. Many of them already know the inside of the jail, and the destiny of most of them seems to be the state prison.

A more worthy object could scarcely be presented for the charitable interest of the benevolent than this institution on the battlefield of Manassas for giving the children of the ex-slaves instruction in industrial arts, together with a fair, common school education.

There is great need of money to carry on the good work, and Dr. Clemens writes me that any contribution however small, from tin cups for the kitchen to furniture for bed-rooms, or barrels of flour for the pantry, will be thankfully received.

Anything given to the school can be sent to Dr. E. P. Clemens, Manassas, Virginia, or to H. E. Baker, Treasurer, 609 F, Street, Washington, D. C.

If Northern friends and well-wishers of the Negro, could see the street ways of our Virginia villages, the dirty, ragged, idle children of the ex-slaves, and set them in contrast with the pupils at Manassas, who have had a few months training, and contrast the tidy, cheerful appearance of those for whom a new life has begun, I think they could not help giving to this cause.

THE SOUTHERN NEGRO.

BY GEO. H. STEPHENS, LYNCHBURG, VA.

(A Hampton Graduate, Class of '74)

One of the leading statesmen of this country said some years ago that unsettled questions have no respect for the repose of nations. The relation of the Negro to the various phases of American life is one of the unsettled problems which demands and will continue to demand an answer at the hands of the fair minded and patriotic people of the country until it is justly and conscientiously solved.

Let us pass under consideration some phases of the problem. The last census report gives to the South Atlantic and South Central States, Missouri and Kansas, a colored population of 6,996,166. It is generally conceded that the Negro will continue as a race to remain in the South. Any study or investigation of his migrations leads to this conclusion. Though at different times some writer or orator of the white or colored race may advocate his emigration or colonization, still the "brother in black" exhibits no disposition to do either in any appreciable numbers. The Negro is in the South to remain.

In the states of Maryland, Virginia, West Virginia and North Carolina, the general sentiment of the white people is decidedly more favorable to him than in the Gulf States. In these states there is no disposition worthy of notice to enact class legislation or to seek to produce friction between the races by the exhibition of a wanton desire to oppress the Negro. It should be stated that a higher general intelligence obtains among both white and colored respectively in the states mentioned than in those further south, especially in the Gulf states.

The right of suffrage in the South, as is well-known, has become in general a meaningless privilege to the Negro. The intelligent colored voter, side by side with the illiterate one, has been silenced as a political factor. But this is not a strange result Poverty is weak and ignorance is blind, and they enfeeble a vast majority of the million of black voters. The Negro is told that a division of his vote will be necessary to secure to him unmolested the right of suffrage. A division may modify to some extent the general objection to his vote, but it is very far from being a satisfactory disposition of the trouble. The white vote of the South does not count on nor desire any political alliance with the Negro in any large numbers. Poverty and ignorance are more largely associated with the Negro, and a political union with him results in incurring ridicule and abuse. I do not believe that this objection to the Negro's right to the elective franchise is based on color, and I make the statement based upon my experience and contact with the best class of white people of the South for many years. A million of voters given to the South greatly increased representation, both in the lower house of Congress and the electoral college, but these voters, counted by thousands and by tens of thousands, never cast a ballot. How shall these voters command respect and power? A great many good men even in the North have already declared that Negro suffrage is a failure. Is not that a hasty conclusion.? As a member of the race I am willing myself to look at the facts fairly and honestly. I do not believe that the situation is by any means a hopeless one. Let us face some more serious facts.

The last census reports for Alabama, Georgia, Mississippi, South Carolina, North Carolina and Louisiana, give to the rural portion of these states a colored population of 3,620,000. About half of the colored people, then, in this country live in the country regions of the states mentioned. Here, on the great plantations, their ancestors lived for generations and here they have continued to live. Their home life and environment possessed but very little indeed that was able to elevate and ennoble their minds, souls and lives. For thirty years the leaven of better influences has been at work, but thirty years against the debasing influences of two hundred and fifty form a great disparity. The public schools in the South have done much good, but in the great section now considered, where the schools run only from two to four months, it will be readily seen that progress must be slow. Again, the leaders and teachers of these people, both in the schools and in the pulpit, have for many years been morally and mentally unfit to do a work so difficult at a period demanding such sacrifice and such whole-souled consecration.

Another phase of this subject deserves notice. Every state in the South prohibits marriages between the races. I have no word of complaint to utter against that. But it is a fact well known that concubinage still exists notwithstanding the most pronounced legal opposition to miscegenation. Here is need of very radical change in sentiment among the whites themselves and a spirit of fairness now wanting. Personal self-respect, as well as proper public consideration, must be based upon the moral integrity of home life and the protection secured to this fundamental institution both in public sentiment and law. This matter is grave and far reaching and vitally connects with the work to be done for the elevation of the race. Law and public sentiment should be enlisted on the right side. Let people be taught that they are beyond the pale of law and just treatment, and they are educated to ignoble instead of noble thoughts and upright lives. Whatever is necessary for the elevation of the white race is also necessary for the colored. The beneficent and wholesome influences should not be less, and more is not asked.

The labor problem of the South is becoming one of serious concern to the Negro. There is a growing tendency of late on the parts of the white mechanics to form labor organizations for the purpose of excluding colored mechanics. Skilled mechanics such as are demanded by these times were not produced in very large numbers in the South before the war. By frequent enquiries and conversations with colored mechanics, I have learned that the white mechanics of the South are becoming more intelligent and therefore more capable and more skilled. Northern mechanics are being frequently imported to perform a certain kind of work requiring a high degree of skill. The tendency is therefore to supplant the colored mechanics with white ones because a larger number of first class workmen can be found among them. The future of the Negro depends in no small measure upon his ability to diversify his labor. He must be able to compete with accuracy, with quickness and faithfulness, or he must fall behind in the march of civilization; and to do that means that he must be doomed to a struggling existence or he must perish. The Southern white man is accustomed to Negro labor, and, when it is both efficient and abundant, I make no mistake. I think, when I say he generally prefers it. Several instances have come to my attention where large contractors have retained Negro mechanics in the face of the most determined opposition made by white employees. A very interesting case in point is the affair of Messrs. Christian and Christian, a leading law firm in the city of Richmond, Va., who, against all argument and upbraiding brought to bear through the city press upon "Anglo-Saxon supremacy in the South," continued to employ a negro stenographer, self-trained from an office boy, in their office, declaring in their published reply to the newspaper attacks :

"We have found him honest, faithful, efficient and respectful to us and to all with whom he comes in contact. We have of our own accord increased his wages as he has advanced in usefulness to us: and since he now suits us in all respects better than any one we know

of, and as it would be an injustice to him to discharge him for no fault of his, we propose to continue to employ him as long as he suits us."

The Negro is, as a class, law abiding and orderly. He does not form lawless combinations to intimidate, coerce and destroy capital. He is thoroughly American. He adopts the customs, habits and thoughts of the American people, readily. Anarchy has no consort or sympathizer in him. His hands are ready to build up, not to tear down. He has given the country more than two centuries of unrequited toil. He simply asks now a chance in the race of life, to help himself. I believe that the best judgment of the American commonwealth is determined to give him this chance.

CIRCULAR TO GRADUATES.

HAMPTON, VA., JAN. 16TH, 1896.

TO THE GRADUATES OF HAMPTON INSTITUTE :—

It has been our custom for several years past, to invite all graduates and former students of the School who can do so, to attend a conference on the day following our Anniversary. These conferences have already brought forth much good, not only to the graduates themselves, but to the school—its officers, teachers and students—in leading to a better understanding on the part of all, of the problems which confront the workers in the South to-day, and of the gradual change in the conditions which may be observed by those who have been out for some time in the field. The help already gained has led the school authorities to believe that a little time taken in advance of the conference for a more systematic study of certain questions and conditions, would lead to broader and more helpful results. With this end in view we are sending out this circular, in the hope and with the entreaty that all who can, will avail themselves of its suggestions and will prepare reports on the topics outlined below.

In regard to the manner of collating material and preparing reports we would suggest that the following plan be carried out, in neighborhoods where there are enough Hampton graduates or other educated and trustworthy colored men and women to make it feasible. Let the graduates hold a meeting and assign to each responsible person present at the meeting, one or more topics for independent study and research, allowing each person interested to choose his own topic, so far as choice is possible without allowing one man's work to overlap that of another. Let one person agree to secure or to draw a map of the county, relying so far as is necessary on those who are working up special topics, for the data to work into his map. While the investigations are in progress much will be gained by occasional meetings for the interchange of information, as each will find that in his search for material on his own topics he will gather much that may be of service to some other investigator, and a meeting for the exchange of each worker's surplus with that of all the other workers cannot fail to be helpful to all. Some day, say a month or two months ahead of the time when the topics are assigned, should be set for the bringing in of papers or written reports of work done. The reading of these papers will be found to be a most interesting and instructive exercise and with the map at hand with which to illustrate work done, each member of the association will find he has gathered much that it new and helpful in regard to the county in which he lives.

When the reports are all in and the work is finished, appoint some member of the graduates association to write to the School announcing that at the next graduates conference a report from your county will be presented, and asking for a place to be reserved on the program for that report. The papers will probably be too long for delivery in full, but the whole collection should be sent in with the completed map, and selections made therefrom for the benefit of the Conference,

The graduate who is working alone or nearly alone need not be discouraged in undertaking work of this kind. Let him do for a certain small district carefully marked out, what an association of graduates is asked to do for a whole county. Let him take up each topic in its order, doing thorough work on each topic for his district, however small, and let him draw his district, map to show the points suggested in topic ten.

A small amount of earnest, careful work in this line by our graduates wherever they may be, would tend to throw more light on present conditions throughout the South than anything else that we know.

Hoping that all who receive this circular will devote their best endeavors towards rendering the conference a success, by painstaking preparation therefor, I remain,

Very sincerely yours,

H. B. FRISSELL, PRINCIPAL

Correspondence should be addressed to Miss A. M. Bacon, Normal School. Hampton, Va.

TOPICS FOR SOCIOLOGICAL STUDY, 1896.

I.

Land, in district or county reported on :—

(*a*). Amount owned by Negroes and worked by Negroes.

(*b*). Amount owned by Negroes and rented by whites

(*c*). Amount owned by whites and rented and worked by Negroes.

(*d*). Amount owned by whites and worked by whites with the aid of Negro labor.

(*e*) Amount owned by whites and worked entirely by whites.

In each case give the average size of holding for each class, and on map indicate each class by a different color.

II.

Resources of district or county :—

(*a*). Conformation of surface, (level or hilly, swampy or high, etc)

(*b*). Climate, (hot or dry, hot or cold, healthy or unhealthy.)

(*c*). Supplies of water or fuel.

(*d*). " of lumber and building material.

(*e*). Game and Fish.

(*f*) Principal farm products.

(*g*) Varieties of stock kept by farmers.

On the map the conformation of surface should be shown, the timber-land, fisheries, quarries, mines, supplies of brick clay or other minerals, pasture land and land under cultivation.

III.

Artificial Arrangements ;—

(*a*). Roads and foot-paths,

(*b*). Ferries and bridges,

(*c*). Houses, size, materials, appearance, and number of rooms in houses of different classes.

(*d*). Barns, sheds and outhouses,

(*e*). Yards and gardens.

On the map, all roads, bridges, ferries and foot-paths should be indicated, as well as all houses. If possible the houses tenanted by negroes should be indicated in ink of one color, those tenanted by whites in ink of another color. In a map of the county it may be impossible to indicate all the houses; in which case the chief settlements or centers of population may be shown by one set of signs and the scattered houses indicated by a dot or small square.

IV.

Population.

(*a*). Principal settlements or centers of population, with something, if possible, of the history of each.

(*b*). Grouping according to races or nationalities.

(*c*). Religious or educational facilities of different races or groups.

(*d*). Relations—religious, economic, social, educational or political—existing between different groups or races, or between members of the same group or race.

On the map, centers of population should be shown, with some indication of the predominant race or nationality in each, Churches and school houses for each race may be indicated by crosses or flags, a different color for each race.

V.

Economic Activities:—

(*a*). Proportion of population of each race engaged in agriculture·

(*b*). Proportion engaged in trade and transportation

(*c*). Proportion engaged in fishing.

(*d*). In the mechanical trades.

(*e*), In factory work.

(*f*). In teaching and other professional work.

On the map, stores and factories, grain elevators, and points where the produce of the county or district is accumulated or marketed should be shown so far as possible.

VI.

Regulation of Conduct.

(*a*). Influence of churches and other moral and religious teaching.

(*b*). Influence of home discipline.

(*c*). " " individual leaders.

(*d*). " " public opinion.

(*e*). " " unauthorized collective action, (vigilance committees, white caps, regulators, etc)

(*f*) Influence of regularly constituted legal authorities.

VI.

Contact with Society as a Whole :—

(*a*). Means of communication, (post-offices, newspapers, periodicals, books, railroads, boats, stages, etc.)

(*b*). Contact with outsiders, either through visitors to the county or through visits to the outside world by citizens of the county.

(*c*). Economic relations, (exports of county to what points; imports of county, to what points; banking facilities.)

(*d*). Immigration into, or emigration from county.

VIII.

Changes now taking place from which good is expected or evil feared:—

(*a*). Changes in land tenure,—breaking up of large farms or joining together of small ones.

(*b*). Drift of younger members of population—whether permanently away from region or towards a final settlement there.

(*c*), Educational tendencies, (whether towards better schools, teachers and preachers, increased skill in trades and agriculture, learned professions)

(*d*). Economic changes, (investment of outside capital, accumulations of wealth, increase of skiiled laborers, increased demand for the services of professional men.

(*e*). Antagonisms—quarrels and feuds between neighbors of the same race or different races; causes and effects of such quarrels.

(*f*). Record of crime for the year, study of criminal or vicious individuals, families or groups, causes productive of vice and crime in general, and in particular cases;—as liquor, lack of habits of industry, lack of school privileges, bad literature, inherited bad habits, bodily or mental weakness or disease.

IX.

Map of County.

If possible, a map of the county should be drawn to show, (*a*) natural features, (*b*) division of land into holdings and how held and worked, (*c*) churches and school houses whether colored or white, (*d*) manufrctories, railroads, common roads, bridges, wharves, ferries, steamboat lines, (*e*) centers of population, etc.

X.

Map of District.

A map of some small district in a county showing the farms and houses in that district, with the occupation of each individual tenant, number in his family; help hired, stock owned, etc. would be of great value.

Dr. Charles A. Eastman, Secretary of the Indian branch of the Y. M. C. A. says in the N. Y. *Independent* "I have been incorrectly reported as saying that the Indian is ruined by civilization. My position is that the Indian is demoralized by the evils of civilization There is not enough of true civilization given him. I believe that while there are individual examples of progress and high character among many of the tribes, the average Indian is physically and morally degenerate. I make this statement in my public addresses in order to show the need of vigorous effort toward the cultivation of Christian manliness among the young men of my race. The present condition of the so-called "five civilized tribes" is an example of the weakness of a superficial civilization." —*N. Y. Independent.*

BOOK REVIEWS.

AN AMERICAN DIPLOMAT.

Townsend Harris, First American Envoy to Japan, by William Elliot Griffis, Houghton, Mifflin & Co.

Mr. Griffis, by his careful and intelligent editing of the diary of Townsend Harris, has added one more valuable contribution to our knowledge of the critical period in Japanese history. The work is also a most interesting revelation of the part played by one disinterested American in the instruction of a nation in the first principles of honorable and honest, as distinguished from Oriental diplomacy. Probably no man has set a deeper mark upon the inner life of an alien race and nation than was set upon the Japanese by the five years of residence among them of this unassuming American gentlemen. He found them hostile, suspicious, believing that the only safety in dealing with foreigners lay in complete concealment, either by silence or by lies, of their thoughts, their plans, their customs, their political system. So imbued were the rulers of Japan in 1856 with the Chinese idea that lies are a part of the machinery of diplomacy, and that all foreigners are devils, to be insulted, whenever insults may be safely resorted to, and to be thwarted at every turn when deliberate insult is too active a measure: that from the moment of the first landing of the American envoy, after innummerable delays under one pretext or another on the part of the provincial governor, up to the time when the Shogun's goverement assured Mr. Harris that "it was determined not to receive any objections from the Mikado," the negotiation of the treaty by the American envoy was met by continual prevarication, pretence, and deceit.

There is small cause for wonder that Mr. Harris, pushing his way steadily forward through ingenious and constantly changing barricades of misinformation, without knowledge of the language, customs, character or governmental system of the people with whom he had to deal, sometimes mistook even the truth itself for a lie. The greater wonder is that he was able to glean as much knowledge as he did of the actual facts in the case, and one cannot but admire the shrewedness, the caution, the patience and the foresight with which the negotiations were carried through to a successful termination. Dr. Griffis in his preface to the diary makes clear the estimation in which Mr. Harris' work will be held by the future historian of this period when he says;

"Of the powerful influence of his actions upon the development of the representative institutions now established in Japan, there can be no doubt whatever. In the making of that new kind of Asiatic state and man that have surprised Europe, Townsend Harris was a potency acknowledged by none more than the Japanese themselves. He was the greatest of the foreign diplomatists. He was the recognized teacher of a sensitive people, who call him 'the nation's friend.'

Fortunate it is for the Japanese of to-day that upon their first emergence from two centuries and a half of seclusion, they fell at the very beginning, in the way of so disinterested and faithful a teacher. Mr. Harris' account of the arguments used by him with the Minister of Foreign Affairs upon one occasion gives a better idea than can be obtained elsewhere of the nature of the service that he rendered to the Rip Van Winkle of the nations. Speaking of this conference held December 12th, 1867, he says:

"It related to the changed condition of the world by the introduction of steam; that Japan would be forced to abandon her exclusive policy; that she might soon become a great and powerful nation by simply permitting her people to exercise their ingenuity and industry; that a moderate tax on commerce would soon give her a large revenue by which she might support a respectable navy; that the resources of Japan, when developed by the action of free trade, would show a vast amount of exchangeable values: that this production would not in any respect interfere with the production of the necessary food of the people, but would arise from the employment given to the actual surplus labor of Japan, etc., etc.: that foreign nations would, one after another send powerful fleets to Japan to demand the opening of the country: that Japan must either yield or suffer the miseries of war; that even if war did not ensue, the country would be kept in a constant state of excitement by the presence of large foreign armaments; that to make a concession of any value it must be made in due season; and that the terms demanded by a fleet would never be as moderate as those asked by a person placed as I was; and that to yield to a fleet what was refused to an ambassador would humiliate the government in the eyes of all the Japanese people and thus actually weaken its power. This point was illustrated by the case of China in the war of 1839 to 1841, the events succeeding that war, and the present hostilities

I told him that by negotiating with me, who had come to Yedo alone, and without the presence of even a single man-of-war, the honor of Japan would be saved; that each point should be carefully discussed, and that the country should be gradually opened.

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I closed by saying that my mission was a friendly one in every respect, that I had no threats to use; that the President merely informed them of the dangers that threatened the country, and pointed out a way by which not only could those dangers be averted, but Japan made a prosperous powerful and happy nation. My discourse lasted over two hours, and was listened to with the deepest attention and interest by the the Minister. He asked some questions occasionally, when he did not fully understand what was said.

When I had finished, the Minister thanked me for my communication, and said it should be communicated the Tai-Kun. and have that consideration which it merited, and that it was the most important matter ever brought before the government."

Mr. Harris says in another place. "I may be said to be now engaged in teaching political economy to the Japanese, and in giving them information as to the working of commercial regulations in the West This is attended with more labor than can be well imagined for I not only give them ideas for which, as they are new, they have no adequate terms, but the interpreter does not understand the Dutch terms when he hears them; thus I am sometimes employed for hours in trying to convey a very simple idea. It requires an incalculable amount of patience to prevent my throwing up the matter in despair But I know that every word I utter, every new idea I succeed in conveying, is at once carried to the council of of State."

And so, by day after day spent in this difficult work of teaching through the media of two strange languages, Mr. Harris mapped out in the minds of the leaders of Japanese thought in those days, the manifest destiny of the nation, the destiny toward which New Japan is ever reaching out and which she has even begun to achieve in so remarkable a manner. This little book reveals so much of the process by which the changes from the Old to the New Japan was brought about, that no one who is interested in the island empire as it is to-day or in the history of American diplomacy can afford to pass it by.

Meteorological Observations taken at the Hampton Institute during the Month of February, 1896.

Mean Temperature	42.42
Highest "	62.
Lowest "	13
Rain fall (inches)	4.79
Clear days	6.
Partly cloudy days	10.
Cloudy days	13.
Rainy days	10
Prevailing direction of wind	S. W.

Twenty-five forecasts of the weather were received from Washington. Of these nineteen proved to be correct and six partly correct.

C. L GOODRICH.

Folk-Lore and Ethnology.

Brer Rabbit Outdone.

Brer Rooster, being an old enemy of Brer Rabbit, determined to try to do him harm if an opportunity ever came in his way One day he saw Brer Rabbit when he was yet a long way off, coming down the road which led past his house. "Now" exclaimed Brer Rooster, "is the time for me to try my wit against him" So he placed himself close beside the road where Brer Rabbit might see him as he passed, and drew one leg up under his wing. Standing on one foot he pretended to have but one leg. Soon after Brer Rooster had assumed this strange position, Brer Rabbit came along, and his curiosity outdoing his discretion, he inquired where Brer Rooster's other leg was "I had my wife cut it off" replied Brer Rooster in a very unconcerned voice. "And why did you do that?" asked the astonished rabbit, "Did it not hurt you to have it cut off?" "No," replied the wily rooster, "I found I could get along as well with one

as I could with both, so I had it cut off and threw it away." "Let's see you walk," said Brer Rabbit, and Brer Rooster then began to hop about as nimbly as a sparrow, taking care to keep the concealed leg well up under his wing. The astonished rabbit, after seeing this manoeuver, hurried home and told his wife of it, and then persuaded her to chop of one off his legs, saying "I know that I can stand it if that chicken-hearted fellow could stand having one of his cut off" His wife tried to argue with him, telling him that it would kill him, but he would not listen to her pleadings, so she had to cut of one off his legs. We need not say what followed. It nearly cost Brer Rabbit his life, and he swore to be revenged on Brer Rooster as soon as he should get well.

Some time afterwards, when Brer Rabbit had got all right again, he met Brer Rooster in the woods, and immediately assaulted him. A terrible battle raged for some considerable time, resulting at last in Brer Rabbit's having to take refuge in a hole which Brer Cooter had once used for his house. Brer Rooster guarded the hole night and day, trying to starve Brer Rabbit out, but as he had no way of getting food for himself without leaving the place that he was guarding, he too was starving. The next question seemed to be who could hold out the longest.

Finally, hunger seems to have sharpened Brer Rooster's ingenuity, for he thought out a plan for getting away, and keeping Brer Rabbit there at the same time. He plucked some feathers out of one of his wings and fastened them to some stones in front of the hole in such away that Brer Rabbit might think it was he. Then he went away and got something to eat. Brer Rabbit seeing the feathers, felt so sure that Brer Rooster was still there, that he remained in the hole and starved to death. This is the first record of the rabbit's ever having been outwitted.

(Note) Cooter: A name by which the highland terrapin common in some of the Southern States is called by the country people.

GEOGRAPHY TEACHING.

The ultimate aim of the study of geography is the broadening of the mind and the helping it to obtain that indefinable something which we call culture. In this respect the study is somewhat akin to history and literature. History is the record of man's acts; literature, of his thoughts. The study of geography reveals the differences in environment of the great nations of the earth, and thus enables one to see the general effect of these differences, though such study in detail properly belongs elsewhere. History explains literature to a certain degree; geography, history; and they all explain each other, there being a large border land where they blend with each other.

The definite province of geography is to give an idea of the earth in its relation to man. The old definition that "Geography is a description of the earth's surface" may stand, if to it we add "and a study of the *relation* of its different parts and forces to each other, and to man." For geography is no longer a matter left to the common schools, it has been exalted in this century to a rank with other sciences, the universities of France, England, Germany, and Harvard in this country, now having chairs of geography.

I do not know what experience most of you had at school in this respect. I studied a map, answered a long list of questions having little relation to each other and soon forgot both questions and answers. Not till, when obliged to teach geography, I took up Herbert Spencer's "Education" and Guyot's "Earth and Man," did any other method occur to me. Humboldt, Ritter and Guyot, a fine triumvirate, have demonstrated that the earth has been carefully fitted to be the home of man as clearly as evolutionists have shown how the hand came to grasp, or the spine to bear weight. Geology shows us the gradual development of each continent from its first small elevation above the sea to its present form. The order of evolution and its final purpose, preparation for man, is as evident here as in the organic world.

The students, however, when they first come to us, have no foundation on which to rear the structure of this truly scientific geography. It is our business to make a firm basis.

In the night school the scholars learn to look up on their maps all places mentioned in the news and in their reading, and gain correct ideas (as far as possible) of the different bodies of land and water. Simple experiments are performed to show evaporation, condensation and the effects of heat and cold upon air and water. If there is time, the study of Hampton and its vicinity is then taken up. In these grades and in the Junior classes we aim to exercise the observing and reasoning powers. The weather is closely watched and its record kept for some months; a rainy day gives a fine oportunity to study condensation and inspect miniature river systems in the mud puddles; warm and cold waves cause thought about the direction of the wind, clouds, sleet and snow; each bringing up a host of questions. Changes in sunlight are noticed, and the length of some student's noon shadow recorded from time to time.

In the first months of the Junior year we study carefully mountains, plains and river systems; modeling in sand and using pictures when the outlook from Academic Hall does not kindly supply the needed object lesson. The student is thus made ready to understand a map, to think from it to what it represents, to notice slopes as indicated by rivers, to infer from latitude and mountain ranges the condition of climate and rainfall, and to judge from the scale of miles of areas and distances on the pages before him. A special study is made this year of Virginia and North and South America.

In the Middle year the remaining continents are taken up; the larger countries of Europe, India, Japan, China and the Congo Free State receiving special attention. This year the Transvaal and Cape Colony are carefully studied in connection with the news of the day. There is also a topical review of Physical Geography, which, as has been seen, has been taught all along the line. We aim to have the students furnished, as Col. Parker recommends, "with a mental picture corresponding to the surface structure of the earth in general outlines and prominent features." Under "prominent features" we would include the principal countries and cities of the world; the great rivers, mountain chains, plains and indentations; the regions where the chief animal, vegetable and mineral products are found, and the leading characteristics of each great nation.

In taking up the story of Great Britain, for instance, the scholar learns its shape, size, and surrounding waters, studies its surface and climate and locates its principal cities and rivers. He has to enter some or all of these features on an outline map from memory, or mold Great Britain in sand, showing its relief. Its government is described and compared with ours. One recitation hour is devoted to sightseeing in London, when the class recite from books of travel upon topics previously assigned and books of pictures gathered from the Library and elsewhere. Places noted for great historical events, natural wonders, or connection with great men, are mentioned and pointed out on the map; such as Hastings, Fingall's Cave and Stratford-upon-Avon. Then, after some inquiry into Great Britain's commerce and manufactures, we investigate the reasons for her supremacy in these directions, and find them in her geographical situation, her climate, soil, numerous harbors and great mineral wealth. Here, too, we find the explanation of her extensive foreign pos-

sessions. Finally, we try to imagine life in London and in New York; point out the most striking differences, and if possible, the causes for these.

With all this work, training is given to the imagination, the memory, the eye, the hand, and reasoning from cause to effect. The vocabulary is extended, and the power to speak and write correctly increased.

The way to use and study a book, the getting at the gist of one's reading, the knowledge of location, sympathy with those whose lot is by natural causes less favored than ours,—these are some results which we hope to obtain from such a course of study.

There are many difficulties. With so wide a field, the teacher is often tempted to diffuse her energies, to make the lesson one on any subject except geography. Many of the scholars are deficient in ideas of form and size, and after the study of Europe find it hard to tell the Rhine from the Danube, or they locate London in the Black Sea.

Every year however shows improvement in these respects. The habit of giving the news of the day for twenty minutes in the morning several times a week, and the reading of books of travel, with all the previous work, help the Hampton student to extend his interest in life.

A good deal of the time is spent by the teachers in preparing material for illustration. Pictures and descriptive articles are cut out of old newspapers and magazines, and filed in different ways for convenient reference. A small cabinet has been collected of the most common rocks and minerals, many of which have been given by the students. Production cards are sometimes made by the scholars; small portions of maccaroni, sulphur, marble and silk being fastened on paste board, for in stance, to represent Italy. With very little expense a collection was made representing the principal manufactures of every part of the world.

M. R. HAMLIN.